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THE

MISSIONARY HERALD

AT HOME AND ABROAD

ORGAN OF THE

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AND

HOME BOARDS

OF THE

CONGREGATIONAL AND CHRISTIAN CHURCHES

FOR THE YEAR 1935

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SUBJECT INDEX

Note: As *The Missionary Herald* began in April to represent the Home Boards as well as the American Board, its Index becomes longer and more complicated. We are therefore simplifying it by: first, omitting the list of titles of articles; an article may be found under the name of its author, and also under the name of the country and station treated of. Second, everything about Churches, Education, Evangelism, Medical Work, Publications, Social Service, will be found under those topic headings, and *not* under the names of countries and stations: under the names of countries and stations will be listed the page numbers of *all* articles, and of those Paragraphs that do not treat of the above six topics. A Paragraph is usually a news item.
The page numbers of *all articles* are given here after the names of mission fields, stations, or Home Boards, also of *general* news items. Items dealing with Churches, Education, Evangelism, Medical Work, Social Service are indexed under those headings.

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FOREWORD

We begin the New Year with a clean slate and lots of good resolutions. What about the contributors to this first number of the year?

Rev. John J. Banninga, principal of the Union Theological Seminary in Pasumalai, India, is on furlough in this country. Rev. W. R. Kedzie is Secretary of Educational Institutions in Chicago. Dr. Wendell S. Brooks was president of the Intermountain Union College, Helena, Montana for about three years before he went to Billings Polytechnic Institute. Rev. Frank C. Laubach works for the Moslem Moros in Dansalan Mindanao, P. I., and has invented a method of teaching them to read in one day. Rev. Hjalmar J. Loken is pastor of the First Congregational Church in Loomis, California. Dr. Lorrin A. Shepard, now on furlough, is head of the American Hospital, Istanbul, Turkey. Rev. Alden H. Clark is American Board Secretary for the Philippines as well as for India and Ceylon. Rev. D. Brewer Eddy is Home Secretary of the American Board, and Mr. Belcher is Treasurer. Mrs. Harley H. Gill is wife of the State Superintendent of Northern California. Rev. Louis Wilson is pastor in Weeping Water, Nebraska. He had studied dramatics under Professor Eastman in Chicago. Violet Wilson, his wife, was at one time missionary under the Methodist Board in India. H. M. G. Makanya is a Zulu educator. Rev. Buell Gallagher is president of Talladega College, Alabama. Mrs. D. E. Brown is Acting Associate Secretary of the Commission on Missions. Rev. George L. Cady is Senior Secretary of the American Missionary Association, which will have the center of the stage next month.

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)

John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)

Grace H. Knapp, *Editorial Assistant*

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Pacific School of Religion
Berkeley, Calif.

1935

Slated for Better Things

A LITTLE one leads us through the portals into the New Year. We ring out the doubts and fears, cynicism and defeatism of the old man in us, and ring in the simple trustfulness and expectancy of the child.

And through this coveted childlikeness we are slated for better things. Not necessarily things in the *material* sense. Things as such may be denied us, but *spiritual* blessings and achievements are quite possible. Conditions in America and the world are just the sort to bring out the best in us so long as we remain trustful and expectant.

The HERALD wants to be more of a spiritual help to its readers and to the churches and boards that it serves. It would reflect more than ever the moral unity of the Fellowship, the integrated wholeness of our world-wide work, the mighty irresistible spirit of true Evangelism, and the missionary's inner urge to do that which will bring about a saving social order. We want to make the work and worker the world over live before our readers; to have the latter feel at least the quiet permeating power of the missionary movement.

Resolved, then, that so far as in us lies the HERALD will bring new hope and trust, new expectancy and enthusiasm for the advancement of the Reign of God among men.

Naturally we would like to go on making material gain in our subscription list; and in this business realm we are trustful and expectant that the HERALD will be so helpful to our readers that many will pass the good word along to others, even to the point of seeking to secure subscriptions for the magazine. Yet even here our greatest blessing will after all be a spiritual one: the kindling thought of a steady growth in the number of homes into which the HERALD can bring its broadening and inspiring message each month.

With this spiritual purpose, we put first things first. At the top of our HERALD slate we place Intercessory Prayer. We would make the HERALD a special aid to the Fellowship-of-Those-Who-Care for our world-wide missionary and educational work.

Each month we shall have at least a column devoted to special subjects or objects for prayer, covering America and the rest of the world. Most of these will naturally be suggested by material in the HERALD itself. We cannot attempt topics for each day (as the denominational Prayer Cycle has been doing). We can only give topics for each month. Yet perhaps such a plan will prove better; for this is not to be interpreted as an attempt to organize prayer. Far be it from that! We simply suggest definite objects, general and particular, for those who are resolved this year to be more and more childlike in the use of this great power that God places at our disposal and who may wish to unite with others in definite petitions.

This is a column for *intercessory* prayer that the HERALD will carry, not one devoted to other and larger meanings and uses of prayer. As we experience God in worship we are urged to pray for others.

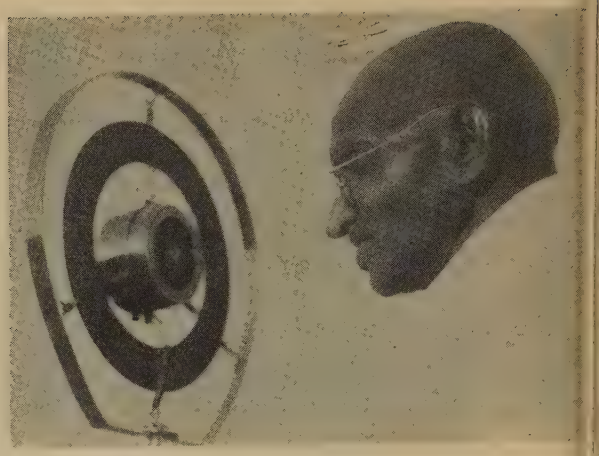
The first and foremost petition should be for *a real belief in the primacy of prayer as a means of work.* The greatest achievements are wrought in prayer. And in reality it is only upon our knees that we advance.

A petition of equal importance is for *a deeper faith in God's power* to consummate His Kingdom on earth. Just as His laws are inexorable so His power is invincible. His will *can* be done on earth as it is "in the heavens."

Then, too, we shall wish to pray for a new *sense of wide fellowship* in this prayerful undertaking to make Jesus supreme in the heart and life of the world.

Such are some general objects of prayer that will naturally be prominent throughout the entire year. But in addition and in particular we suggest definite topics for the month of January. These will be found on page 46.

Gandhi Leaves Politics



By John James Banninga

INDIA has become accustomed in these later days to seeing great changes without serious convulsions in the life of her leaders and in her own political activities. The years since the war have been so fraught with changes that nothing has been really startling. So when Mahatma Gandhi decided that he could no longer lead the Congress Party there was no great surprise nor was there permanent lamentation. In fact many had felt that the time had arrived some months ago when he should have relinquished that leadership.

Mr. Gandhi, no doubt, had it made sufficiently clear to him that he was no longer leading the political movement in India. He was still owed paper allegiance, and nothing was done without his approval, but that approval was not sincere on his part nor was it more than formal for the majority of the party.

For instance, when Mr. Gandhi agreed that the Congress Party members might stand for election to seats in the legislative Councils he was not true to his principles and the leaders of the party knew that he had not changed his mind, but was yielding because he felt that he practically stood alone in his insistance that there must still be non-co-operation between the Congress and Government.

In yielding to the demand of his fellows, Gandhi simply showed that he was no longer the leader of the party. This fact was not hidden by the unanimous vote of the Congress at Bombay urging him to continue as their president.

But in giving up his political activities Gandhi has now entered a field where he really can work to the utmost of his ability and in accordance with the dictates of his conscience, for, fundamentally, he is far more a social reformer than he is a politician.

From the days of his service in South Africa Gandhi realized that India could never take her place in the world as she ought while the question of *Untouchability* remained in India. He found he could not do all in South Africa that he would like as long as they could taunt him with a condition in India worse than any in South Africa, for Indians were oppressing their fellow Indians far more than Europeans were oppressing Indians in South Africa.

During recent years he has been giving more and more attention to the removal of Untouchability, and had, as an example to his countrymen, a girl of untouchable origin live in his *ashram* and share the life there. But during the last two years these principles have become the very breath of his nostrils and in recent months he has practically neglected politics and has been touring India in the interest of this great social movement.

Untouchability is a reality in India, and it simply means that the people of outcaste origin may not touch high caste men. If they do these men are polluted and must resort to ceremonious cleansing to remove the pollution. Besides being untouchable, many of these low caste people are unapproachable, for they are not allowed, in some cases, to come within sixty-four feet of high caste men. That means that they, therefore, cannot use the wells, streets, schools, shops, and temples used by others.

Mahatma Gandhi fully realizes that the

50,000,000 Untouchables will be lost to Hinduism unless they can be taken into the great body of Hinduism without these terrible limitations. More than 100,000 of the Untouchables are joining Christianity in the great Mass Movement areas each year. Others are joining Mohammedanism in large numbers.

A continuation of such a movement will change the balance of power in politics in India if allowed to go on very long. That adds urgency to Mr. Gandhi's principles. If there is to be communal representation in the Legislative Councils and Assembly of India, Hinduism cannot afford to lose 50,000,000 from her community to Christians and Mohammedans.

But, while the political aspect of this question may be true, we cannot believe that it is either the cause or the motive of Mahatma Gandhi's present activity. He is a genuine social reformer and would, no doubt, take up the cause of the oppressed even if there were no political implications.

India is not ready for the entry of these people into the temples of Hinduism and a bill to that effect was recently withdrawn from the Assembly. Popular opinion is still too strongly divided to allow even so mild a measure to be enacted.

Although public opinion is being educated and there are an increasing number of people who see the injustice of the ancient custom that denies the common rights of life to so many people, the orthodox and conservative are bitterly opposed to any change.

Twice Mahatma Gandhi's life has been attempted. In many places he meets with serious opposition and in many cases his own methods of non-violence and passive resistance are practiced against him. In Nagpur 100 young men lay down in the road in front of his car so that he could not proceed to his meeting.

He has entered on the most serious struggle of his life and instead of having his own people solidly behind him he now is dealing with a divided people and all the bitterness of civil strife has entered into his life. Christian America cannot but be behind him more than ever in this cause of human brotherhood and social righteousness.

College Day

By W. R. Kedzie

ONE of my earliest religious impressions came from the "Day of Prayer for Colleges" which was widely observed a generation ago. It put an emphasis upon Christian higher education that affected a whole generation. It brought the colleges and the churches together in the emphasis upon a great common enterprise.

College Day, which will be observed on Sunday, January 20, 1935, carries forward this tradition of the Day of Prayer for Colleges and conserves its values in this generation. Many ministers will welcome the suggestion that they preach upon some phase of Christian higher education on this date.

College Day will make it possible to call the attention of the young people of our churches to the opportunities offered for Christian higher education. Both in the church school and in the young people's group special programs might well be planned around the theme "Why Go to College and Where?"

Educational leadership has been our most characteristic contribution to civilization. It is high time for our churches to reassert their interest in this major enterprise. Let our Congregational and Christian churches focus their thought upon and join their prayers on behalf of the cause of Christian higher education as it is represented in our colleges, seminaries and schools.

Death from the Air

DEATH from the air—grim relentless death—in the form of millions upon millions of locusts which sweep down again and again upon Angola, West Africa, devastating every green, growing thing, every leaf, every bit of food, every delicate sprout as fast as it lifts its head above the earth—this is the tragic story coming in through letter after letter to the American Board.

Such desperate accounts of the specter of wholesale famine which faces the people of this area in Africa are arriving from our American workers, that the American Board is issuing a call for relief funds to cable its West Africa missionaries. This appeal has already been sent out by the United Church of Canada, working in adjacent areas or in union enterprises with the American Board.

Many Americans, it is true, know what it means to be hungry at times, but few have experienced the horror of seeing masses of writhing, whirring, winged insects fill the sky above them, blotting out the sun and settling down in a blanket of annihilation on every particle of edible vegetable, tree, or grass. In swarms twenty-one miles long and seven miles wide they ravage the countryside.

Not once, but repeatedly they come. Fearfully the native farmer plants new seed and nurses it along, hoping against hope for the harvest which means the difference between life, meager at the best, and slow death by starvation for him and his children, only to see the awful horde descend again. Frantic cries, beating of tins, poison spread from airplanes, nothing can stop them.

For the past two years these plagues of locusts, worse than Pharaoh faced, have caused periods of famine in various parts of Africa, but nothing to what faces the people this very winter. "Where, when, will the end come? Oh the wonderful courage and faith of these people!" writes Miss Lauretta Dibble of Dondi.

At first the locusts fed on the succulent green, but now they are even stripping cedar trees and mangoes. Food prices are soaring, with the cost of such staples as beans, rice, and flour quadrupled.

"I look at the loquat trees and see almost bare branches, drooping under the weight of what might be the damp, clinging snow of an early snowfall, only the snow wiggles and gnaws and is brick red." S. R. Collins of the Canadian mission reports in the Canadian *The New Outlook*: "As I write the whir of locust wings around the house is like the sound of a fair-sized waterfall. If anyone thinks that my estimate of the devastated area or any other statement is exaggerated and incredible, I can only say that even when you *look* at what is going on, you say to yourself that it is incredible and that you must be imagining things. The havoc is indescribable."

The wheat has gone as with a prairie fire. The river gardens which might stave off hunger until the rains are razed to desert-like barrenness. American and Canadian workers who are sure of personal help from outside, although they do not face physical hunger themselves, agonize for their native friends and co-workers who are helpless and without financial resources.

"I was an hungered, and ye gave me meat . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It is hoped that many Christians in America will feel moved to send, through the American Board, money which will be faithfully administered by the missionaries among these people who are facing a tragedy for which they are in no way responsible. Response to this appeal should, of course, not divert in any way gifts to the regular benevolences of the churches through their Boards. Checks may be made payable to Harold B. Belcher, Treasurer, and forwarded to the American Board, 14 Beacon Street, Boston, Massachusetts.

From Mountain and Prairie

By Wendell Stanton Brooks

The future of Billings Polytechnic Institute as seen by the newly chosen president of the College of Liberal Arts.

SLOPING down from the Rocky Mountains in Western Montana and Eastern Idaho, following the headwaters of the mighty Missouri and the Yellowstone for a thousand miles through Montana, Wyoming and extending over into North and South Dakota, lies a magnificent empire. This vast area is larger than any European country save Russia.

Thirty years ago this inland Northwest Empire was commonly called "the last frontier" and over a ten-year period, just previous to the Great War, through the encouragement of railroad immigration agents, commercial club secretaries, and enthusiastic boosters of every description, a half million people trekked into the region, taking up homesteads, building homes, laying out towns, establishing schools, churches and industries.

Today a million people are scattered throughout this immense territory in farm and ranch homes, mining camps, railroad centers, and trading posts. The largest city has less than thirty thousand people; twenty other towns and cities have populations of from two to twenty thousand each and the remainder of the population—over six hundred thousand souls—receive their inspirations for social, educational, religious and industrial life from two thousand little communities which serve the people working far out on the ranches and farms often more than a hundred miles away.

The people who have established their homes in the far away places of this vast empire are of the same sort as the sturdy pioneers who laid the foundations of the civilization of the East two hundred years ago, and of the Middle-West a hundred years later. These settlers of the Northwest cherished the same worthy ambition to build homes, schools, and churches and to develop a superior civilization in order that they and their children might have the opportunity for growth which had characterized the early life in other sections.

But a population of a million people scattered over an area eight hundred miles long and six hundred miles wide offers a tremendous educational problem. New England established its Harvard and Yale before it had a million people. It is not to be wondered at that some one with a vision plus a determination to make a worthwhile contribution to his age should discover the necessity of college building in this new Northwest Empire. The effort of Lewis T. Eaton and Ernest T. Eaton to found and upbuild an educational institution to meet the needs of the neglected youth of the Inland Northwest in the Billings Polytechnic Institute at Billings, Montana is well known. The work of these two brothers, standing shoulder to shoulder for a period of thirty years in Montana, struggling, sacrificing, and succeeding in educating and training thousands of youth for leadership in America, is notable in the annals of college building. Under the heavy load the elder brother, Lewis T. Eaton, died in the harness last March.

THE DINING HALL. BUILT BY STUDENTS

And what is the Billings Polytechnic Institute today? On a three-hundred-fifty acre irrigated farm just outside the city of Billings, Montana, there stand nine attractive stone

buildings and about a dozen other lesser structures located on a campus of thirty acres made beautiful by trees and shrubs. The buildings

The Girls' Dormitory

have been constructed of stone from the school's own quarry located on the campus and very largely built by students working their way through school.

The foundation principles of the Billings Polytechnic Institute are: "No boy or girl shall be denied an education because of being unfortunate enough to be born poor," and "None shall be denied an opportunity for training because of a lack of previous educational advantages." This means that the Eaton Brothers had to find a way for students to earn their expenses through "self-help industries" established on the campus. The young people pay their way through school by working in the following industries: the farm, the dairy, poultry plant, bee-keeping, the shops, both wood and iron, carpentry, the quarry, canning fruits and vegetables, cooking, auto repair, radio repair, bread baking, the milling of breakfast food and flour, printing and bookbinding. In addition to these organized self-help industries, the students do practically all the work about the school: janitor work, heating plant, painting, waiting on table, washing dishes, care of lawns, building roads, office and clerical work, library assistance, and many other odd jobs. As far as possible this work is related to their course of training so that "while earning they are also learning." The farm, ranch, and gardens supply practically all the food stuffs for the dining hall including butter, cheese and milk, honey, eggs, poultry, vegetables, fruit, fresh meat, lard, bacon, ham, breakfast foods and flour.

The Eatons, raised amidst hard labor conditions on the granite hills of Maine, believed that the love and capacity for honest labor is one of the richest heritages a boy could have. So everywhere about the Institute students are taught the use of tools; they build the buildings, make their furniture, and meantime shape their own creative selves. In the class rooms and shops many trades and vocations are taught.

The Institute in addition to its purely educational features is a going community with a well regulated social and religious life. It has daily chapel, an interdenominational church service on Sundays, Bible classes and training courses for Christian workers.

Its students live in comfortable home-like dormitories, dine with the faculty in a well appointed "commons," and learn citizenship by having a part in a form of student self-government.

Not a Part of the Campus. Sample of Blooded Stock on the Farm

The Institute has an enrollment of nearly four hundred, about evenly divided between young men and young women. They have been doubly sifted from over a thousand applicants. They are earnest, anxious, well-behaved boys

nd girls of the mountains and plains of a great rontier country—leaders-to-be of a mighty mpire.

After spending many years in educational vork in New England and the Middle-West and our years in the Northwest I can say, unesitatingly, that there is no field in the United States where the need for Christian education is nore urgent and where the investment of a life r a sum of money can mean more. There are still thousands of young people in the country on the plains and in the mountain vastnesses of this mighty empire who are begging for their opportunity! A comparatively small sum of money, as colleges and universities go today, would develop the self-help industries and erect the necessary dormitories and class rooms to offer work and an education to a thousand boys and girls who otherwise are to be denied their opportunity for a training.

Pairing Off for Peace

By Frank Charles Laubach

THE kings and presidents of forty-five nations, including Pope Pius XI, have been ent a large letter on lurid orange paper,* the oyal color of Islam, which they are asked to ead this morning (November 9). The message s signed by twelve hundred Moslem Moros, ormerly the most troublesome and war-loving eople in Uncle Sam's domain. Today these Moros, who have undergone a remarkable ransformation and are deeply interested in vorld events, are offering the nations an original lan to end war.

They would adapt the custom legislators ave of pairing off when they prefer not to vote n opposite sides of a bill. The proposal is or nations to enter into treaties to pair off their itizens, at least those who volunteer to be aired off, and exempt them from fighting in ase of hostilities between those powers. If ne nation has twice as many fighting men as nother it pairs off two men against one.

Men of similar professions and tastes would be aired off together, doctors with doctors, portsmen with sportsmen, and presumably hieves with thieves. Each man thus exempted rom service will be given the names of his "peace partners" in other countries and will e encouraged to engage in friendly correspondnce with them.

*We would like to have had the document photographed for his magazine, but yellow photographs black.

This is probably the first plan ever submitted that gives all men a chance to express their attitude toward war in a decisive manner. It is, indeed, a "continuous plebiscite" taken in peace time when men can think clearly and without prejudice.

The message says that great numbers of high-minded men who are now plagued by the conflict between loyalty to their own country and loyalty to humanity will welcome the opportunity to renounce war if they can do so without disloyalty to their country. "Unquestionably nearly all men would avoid war if they could do so patriotically." The writers believe that if adopted the plan would instantly call forth an immense tide of volunteers in every nation. This vast gesture of friendship would engender confidence and affection and so become a continuous propaganda against war.

The new idea was born on Armistice Day, 1933, at a meeting of Moslems and Christians held to pray for peace. Among the signers are twelve Sultans, and nearly two hundred sheiks, hadjis, imams, panditas, and guros as well as over a thousand other Moslems. There also appear the names of two hundred Christian Filipinos, twenty Americans, eighteen Chinese, and four Japanese. Today the imams of every mosque in the Philippines are leading their worshipping congregations in praying that the nations may look with favor upon their plan.

A Galen Goes Gunning

By Dorothy P. Cushing

HE goes out gunning after germs or hippopotami!

He can shoot equally well with a hypodermic or a United States army rifle!

He can remove with delicate surgery a cataract from the eye of a grateful Ovimbundu or put to sleep a man-eating lion at 60 yards.

Introducing Dr. Henry S. Hollenbeck of Sachikela, West Africa, the big easy-moving Westerner who first broke into print through his clever handling of the pigskin for Beloit and the University of Iowa back in the early 1900's, and who carried his stability and penetrating blue eyes into the land of Trader Horn with equal success. You need keen eyes if you follow the trail of big game—and you need them if you care for hundreds of suffering dusky skinned folk from dingy huts and superstition-shadowed kraals.

You need them, too, to look out for the ants, the driver ants. If you don't believe that, ask Mrs. Hollenbeck. They come, these pestiferous pests, in both large and small sizes, but with equal viciousness. They swarm over you without a second's warning, a biting, stinging enemy, and they cover everything in your house by the millions upon millions.

Speaking of Mrs. Hollenbeck, that reminds us. The American Board sent out to West Africa in 1930 an alert young Scotch woman, labeled "nurse." Somehow the title got mixed and when she reached there Dr. Hollenbeck found her labeled "wife," so Jean Duncan MacDonald became Jean MacDonald Hollenbeck and now she is on furlough with "Doctor," and full of fascinating stories.

She went on a hunting trip for a honeymoon. Her classes in "baby hygiene" have taught hundreds of native mothers how to properly care for their infants; bathe them regularly—an unheard-of proceeding for most; give them cool spongings when they are ill; and cook nourishing things to eat, made out of available foodstuffs, like peanuts.

"I make my fire right out in the open," says Mrs. Hollenbeck of her health classes, "and show that cooking can be done with a few pots in their own way. This type of thing is unlimited in its possibilities," declares Mrs. Doctor Hollenbeck.

Because peanuts grow readily in Sachikela, and because they have the nutritious values needed, they are urged upon the people. The missionaries make peanut "milk" by crushing the nuts, pouring boiling water over them and adding a bit of honey to the final fluids. This is good for the babies who do not have cow's milk. Cattle, pointed out Dr. Hollenbeck, are looked upon by the native Ovimbundu as a bank account and the calves are interest on the investment. Apparently the Ovimbundu doesn't believe you can milk a bank account, but many Americans these days have found this a possible, if not permanent, proceeding.

But to get back to the Doctor—Dyaker, Eland, Hippo and other names, including the cross-word puzzle word Gnu, are common things to him. When he kills a hippo on a camping trip, it is a time of rejoicing for all the villages around. The inhabitants crowd to the feast, hundreds of them, to secure a share of the prize hippo meat.

"Why," asked Mrs. Hollenbeck after the fashion of wives, "do you give all these women meat too? Their husbands have had a generous portion in which the family will share largely." To which the Doctor replied naively: "Oh, well, you know how it feels for a man to have some pocket money of his own. Now many of these men won't have to hand any of their meat over to the family larder."

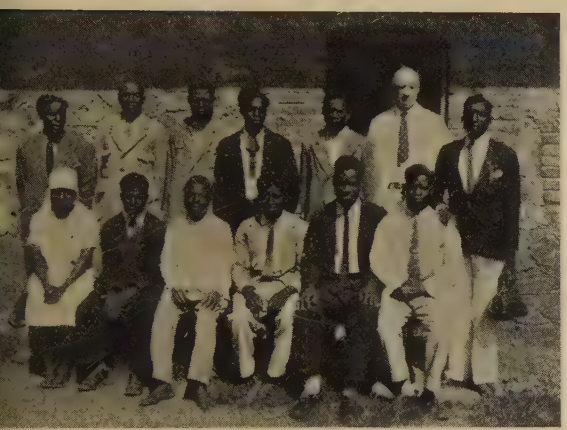
Whether called upon to operate, usher a baby into the world, inoculate for malaria or pull teeth, Dr. Hollenbeck meets the situation with

NOTE: Galen, as all doctors know, was so famous a Greek physician that his name is often used as a common noun designating a member of his profession.

Dr. Hollenbeck

Flora Kambotia, an Ocimbundu Florence Nightingale, has "gentle ways, sympathetic touch, untiring devotion," says Mrs. Hollenbeck.

Mrs. Hollenbeck



Group of young men trained under Dr. Hollenbeck to relieve suffering in isolated sections of the Bachikela territory, West Africa.

Better Ocimbundu babies: a group of mothers and children in the baby hygiene clinic.

The doctor and his wife posed beside a koodoo, part of the hunt for the people.

enviable calmness. But he has not stopped at this sort of thing or even with keeping up his little hospital or developing work among the lepers. He has gone on from taking care of physical distress as it came to him to the business of *fighting the cause through education.* He believes that it is folly to seek only the prolongation of life without improving living conditions, and without spreading knowledge of at least the simplest remedies.

And so he trains promising young men, who are sent to the mission by the native churches from miles around, in the fundamentals of public health work, first aid, and simple remedies. These boys study for six weeks or so and then go back into their own areas to set up small dispensaries.

"Three remedies would deal with about 80 per cent of the cases of illness," declared Dr. Hollenbeck. "And the worst sufferers are the children. Many of the difficulties are from intestinal parasites, skin troubles, and infections starting in minor injuries which have been uncared for. The people are gradually being taught the causes of malaria. Malaria is the greatest enemy of Africa. Yes, these boys of mine are very good indeed at diagnosing cases and sending the more seriously ill patients to the hospital whenever possible. They seem to have an instinct for these things that is not found in more highly civilized peoples."

"The native girls make very good nurses, I assume," the Hollenbecks were asked.

"Tell them about Flora Kambotia, Jean," urged the doctor.

"I call her the Ovimbundu Florence Nightingale," began Mrs. Hollenbeck with enthusiasm. "Kambotia—how I love her beautiful name! She is a pioneer in nursing. Contrary to the custom of Ovimbundu girls she has postponed matrimony to carry on her work of nursing, though there has been no lack of opportunities. The hospital has strong attractions for certain love-sick swains!

"Kambotia, whose picture is shown here, is a niece of our pastor, Paulino Ngonga. She is a graduate of Means School and received her training as a nurse in Elende Hospital," continued Mrs. Hollenbeck.

"By her gentle ways, her unobtrusive manner, her sympathetic touch, Kambotia has won the affection of all who know her. She is regularly astir in the early morning hours to lighten the household burden of her semi-invalid aunt. After a visit to the Boarding School girls to look after their welfare she is off to the hospital for the day's routine. There she gives out medicines to the out-patients, records temperatures, does dressings, cares for sick babies and assists in the treatments of the patients in the Leper and Yaws Camps.

"Kambotia can serve as a community nurse, supervise the nurses at the hospital, assist in surgical operations or sing a solo in church as occasion requires. She is often called in the night to take charge of a confinement case, summoning the doctor only in cases where difficulty arises. Her notable achievements speak volumes for the future of Ovimbundu nurses and her record confirms our opinion that the most valuable contribution the medical department can make lies in the training of the Africans to minister to the needs of their own people."

The children, Dr. Hollenbeck pointed out, often suffer from minor infirmities needing only simple but systematic treatment. "What might it not mean," he said, "in increased ambition and efficiency in the rising generation if these children could be cared for. The cost would be a ridiculously small sum when compared with the amount spent for similar projects in America."

You often hear about the wonderful teeth of primitive people, due, it is said, to the foods they eat—ask the Doctor about that! Ovimbundus have poor teeth just because their diet is poor, lacking in lime and in variety. They are victims of malaria and anemia for the same reason, plus lack of sanitary knowledge about the mosquito and other germ spreading agencies.

In the early days of Dr. Hollenbeck's work, leprosy seemed a minor disease, but since word has gone out about Chaulmoogra oil, which has cured or at least arrested many cases, thousands of lepers have appeared.

(*Continued on page 41*)

A Social Frontier

By H. J. Loken

Editor's Note: This particular "frontier" happens to be in California, but the fundamental problem itself is by no means confined to that state. In Massachusetts as in the South and Middle West it is before the leaders of the Church of Christ. In essence it is in every local congregation and in the heart of the individual church member.

We do well to remind ourselves that after all our program for social reform is essentially a religious *program. The task for social action is primarily a* spiritual *task. Race relations can never be right until the individual church member experiences for himself the love of Christ.*

We venture then to print this article to emphasize the place of Evangelism of the truest sort in the field of Social Action. E. F. B.

HOW swiftly the new frontiers of foreign missionary efforts may be shifted to the home field is vividly illustrated in some of the rural communities of California. Recently in a small town numbering not more than a hundred souls, a Buddhist centennial celebration staged by the Japanese residents of the district was attended by more than ten thousand people. Quietly, in most instances, these Orientals have filtered into the communities and fitted themselves into the economic situation till today they sometimes form the majority group in their respective communities.

These communities are living laboratories where experiments in race relationships are being conducted, the results of which will doubtless be far reaching. One of the most startling facts to a casual observer is the difficulty the average church experiences in adjusting itself to this situation. For it seems that in the religious sphere men are least inclined to practise an open fellowship of social equality. Economically the white and the Oriental races mingle on equal terms. The American landowner is very frank in his admission that without the Japanese laborer and tenant farmer the fruit industry in this section of California would be an almost impossible enterprise under existing conditions. Educationally the children and youth mingle in school with very little noticeable friction. The Japanese are excellent students and as a rule stand well in their studies. The children play together seemingly oblivious of any race prejudice. There is frequently a very fine neighborhood spirit exhibited between them. But usually this intermingling of the races stops short of religious fellowship. The Japanese are not only encouraged to promote their own religious organizations, a policy that is doubtless based upon sound reason, but they are quite emphatically not wanted as participants in the white man's religious institution. Churches which theoretically from their pulpits proclaim equality of race relationship are unable to level their practice up to their preaching.

A Fact Was Brought Home to a Pastor

The pastor of a community church had this forcibly brought home to him recently when in planning for an affair wherein every group in the community was to have a part, the question of the Japanese participation arose and the leader of his church group, one of the most cultured women in the community, announced emphatically that she would have nothing whatever to do with an affair that included the Japanese. And her stand was seconded by a goodly number. These women were not bitter in their opposition. They mingle intimately with the Orientals in other aspects of social and community life. But within the Church, they tell you very plainly, they would like to be excused from such a mixed fellowship. The Japanese have their own churches, such is their logic, and we have ours. Let them stay within their own fellowship and we will do the same. To them there is no sense of incongruity in such an arrangement.

That this incident is not exceptional is indi-

cated by a clear statement of the case made by the editor of the town paper. The editor is not formally a church member, but he is sympathetic to the church enterprise and is in no sense a hostile critic of the Church. In speaking of race prejudice in the community as directed against the Japanese he said that there was little of it left but that what little there was left was localized in the Church. This may be an overstatement but it certainly has enough truth in it to focus this obvious fact: namely, that in the present situation which confronts these communities the practice of the Church is not calculated to promote that sense of solidarity which is the foundation of a wholesome community life. But altogether apart from this, there is the Christian problem of brotherliness involved.

As I am writing these lines I can look out of my window and see the vacant spot on the horizon where a neighbor's house used to stand but which burned down last week. It was a midnight fire and the house is far enough from town to be away from the fire-fighting apparatus, and consequently it burned down very quickly. On the day after the fire as I passed by and offered the help of the Church to the survivors, I heard the story of the fire and one of the incidents that stood out very vividly in that narrative in the mind of the man who had lost his place was the fine neighborly spirit exhibited by the Japanese family that lived next door. "She worked like a trooper," the man said, speaking of the Japanese woman, "lifting furniture and carrying things outdoors through the stifling heat. You wouldn't have imagined that such a little body had so much strength." That was the climax of many years of neighborliness in which these two families had become intimate friends. Is it not unfortunate that in the face of the great common evils confronting the Church a similar spirit of fellowship could not be counted on?

When the Problem Is Posed Realistically

Pressed for an answer on this point the exponents of an exclusive policy inside the churches doubtless have their own logic. Their logic will seem lame to those who are not confronted with a majority group in which the native American is in a minority. As long as a group does not threaten the supremacy of the white race in any department of life this issue will not have reached its critical point. But the moment the problem is posed realistically, that moment the factor of self-preservation will enter in and alter profoundly the whole emotional tone of the community. Now religion has many ways of rationalizing its concrete problems. Beneath this logic of exclusiveness there doubtless lurks the notion that the Church is the depository of the White Man's culture. This stand, therefore, may be the last against what they feel to be a threat to the permanency of their own culture and a thrust directed at one of our pet superiority complexes.

One of our American Missionary Association colleges and one of our American Missionary Association schools are in great need of hymn books, not too obsolete and in good condition, for use in their chapels. Any church changing its regular hymnals for a new edition and wishing to dispose of their old ones as a gift to these institutions, will please communicate with Judson L. Cross, Room 606, 14 Beacon Street, Boston, Mass.

America Seven Years After

By Lorrin Andrews Shepard

RETURNING to America after living for seven years in Turkey, I have received certain very vivid and definite impressions. There is here an astonishing atmosphere of good will and kindliness. The very inspector at the Customs House, the first man I did business with on landing, acted as if he were actually sorry that he had to charge me duty on a few small articles, and his attitude was one of real reluctance to take my money as regulations obliged him to.

During the first few days in America I did quite a little traveling by bus and observed keenly the way the drivers did their work, the extreme care and skill they showed in handling their machines. Their consideration for old passengers, children, and in one instance an intoxicated man, showed me clearly their kindly, human interest in the travelers.

The good health and happiness clearly apparent on the faces of the people I meet is a great contrast to the appearance of the crowds I have been seeing during the past few years. All classes here look extraordinarily well.

The evidence everywhere of plenty, an abundance of material things, of the common comforts of life—food, clothing, shelter, means of transportation—strongly impresses one who has been abroad as long as I have.

Yet people seem to respect one for attempting to make his money go as far as possible. The reverse seemed true seven years ago.

There are certain impressions of mine, however, which must be put on the opposite side of the ledger. There seems to be a staggering amount of negative thinking, an exaggeration of all sorts of evils, wrongs and injustices. Is this due, in part at least, to the tendency in many of the newspapers to play up and overrate all sorts of evils and conflicts?

Along with this goes a very general attitude of pessimism among men in high places. I have talked with lawyers and business men and ministers who seemed terribly cynical in their thinking and in their speaking. There's a trend toward extravagant and exaggerated ways of stating unhappy or undesirable conditions. I feel sure that a great deal of this is the result of shallow thinking and careless speaking, and that these attitudes, negative in themselves, constitute some of the basic causes of the continuation of depressed economic conditions in America.

Another tendency that strikes one coming from the East is the feeling of Americans that evils can be and should be changed by aggressive fighting. There seems to be an all-too-prevalent urge to do something or fight something without sufficient attention to the preliminary study of the actual underlying factors, without an attempt to clear up the situation by conciliation rather than by attack.

Personally, returning to America, I feel strongly optimistic regarding the future. Americans have an asset which they little appreciate, the importance of which is beyond words, in the atmosphere of friendliness and good will and mutual confidence and trust, and in the widespread eagerness for a fair deal.

America has stupendous spiritual and material resources still untapped. Our great problem is one of harmonizing the forces apparently working against each other but actually groping toward the same high ends.

There are experiences which cannot be explained by logic or even fully described with words. Coming back to America has been for me such an experience. It has brought the conviction that God's spirit is at work here, as in other lands also, through a myriad channels. The urge toward higher and better living, which is that spirit in the hearts of men, is working through channels both secular and religious.

I believe America today is a far better place than America thirty years ago. We seem to be hesitating on the threshold of a golden age of spiritual and material well-being such as the world has never seen.

Unifying Philippines Work

By Alden Hyde Clark

A LONG step forward in interdenominational coöperation was taken on October 29 by the plenary session of the Prudential Committee of the American Board when it voted:

"That we approve of the appointment of an Inter-Missionary Committee for the unification of the evangelical mission work in the Philippine Islands along the general lines recommended by the enlarged meeting of the Executive Committee of the National Christian Council and approved by the Philippine Mission."

The movement toward greater coördination of Protestant Christian work in mission lands has been going forward with ever increasing momentum ever since the Edinburgh missionary conference in 1910, and in 1932 received great impetus from the Herrnhut meeting of the International Missionary Council and the Laymen's Report. Great Britain and America decided to give this matter intensive study: the British boards chose Bengal, where most of the mission work is done by them, while the American Boards chose the Philippines.

Two meetings of leaders of the American boards had been held to prepare the way for the consideration of this subject. Already there exist in the Islands a number of union institutions. Already a single Evangelical Church has been formed from Christians who were originally members of three denominations, and there has been a general assignment of territory whereby overlapping of work has been largely eliminated. It was felt that further steps in the right direction could now be taken and the National Christian Council was asked to take the initiative in "calling together representatives of the churches and such other Christian bodies as the Council may deem desirable in a meeting of such character and of sufficient length of time as to give opportunity for a deliberate consideration of the whole task of the Christian Church in the Philippine Islands."

Besides a number of suggestions for united work in education, in literature, in medicine, in social reform, the question was raised by the boards in America whether the entire missionary program could not be conducted as a unified enterprise, involving in some cases the consolidation of resources of personnel and money. The National Christian Council of the Philippines was deeply stirred by this challenge of the American boards. The proposed conference was held at Manila in April, 1934, after a number of subcommittees had given the various topics careful consideration; their reports were in many cases startling in their boldness, yet they were welcomed and approved.

The conference recommended to the missions and the boards the setting up of an Inter-Missionary Committee to take over most of the functions performed by the separate denominational missions. Our own Philippines Mission has accepted this proposal and recommended it to the American Board, and the vote quoted at the beginning of this article was the Board's response.

If other missions and boards take similar action, as it is hoped that they will, we shall have a unified missionary program embracing at least several of the larger boards for the entire Philippine Islands. Without doubt, such a program would have great influence toward the further unification of the churches on the field. It is, therefore, well within the realm of possibility that in a short time all enterprises of the evangelical movement in the Philippine Islands except in so far as these are conducted by a few non-coöperating boards, will be parts of a single unified whole. In working toward this end in the Philippine Islands, the boards hope to see the movement thus illustrated spread to every other part of the mission field.

Once Again in China

By D. Brewer Eddy

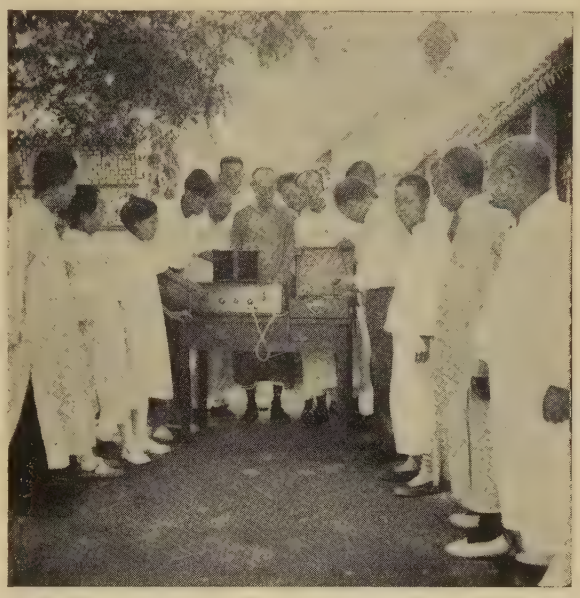
Bits from a letter to his friends

MY brother Sherwood is once more leading an evangelistic campaign in twenty cities throughout China. He and I, with Rev. Z. K. Zia, are speaking three or four times each day. Plans have been carefully arranged, the audiences are tremendous, no anti-Christian or anti-foreign sentiment is apparent, but an eager, hungry need is in the hearts and eyes of these thousands of students. Here in Peiping nearly 500 have made decisions to study the way of Christ, and 150 of these have definitely signed up to choose Him.

If you were here, you would have sat in conference with our Chinese Christian leaders in eight stations, noting their devotion, their effective training, and their alert leadership. We see no finer body of men and women. They are the product of our schools and of our great principle these past ten years: more and more to entrust leadership to trained Chinese workers. This proof would persuade every friend of the Board to commend the missionaries for far-sighted and strategic leadership. In union work we share increasingly.

In six or eight great universities the Board has a part. American Board schools are taking a high place in North China. Of all the private schools Jefferson Academy in Tunghsien ranked first in the examinations of the seventy-three junior and senior schools of Hopei Province. Among the seventy-eight middle schools of Peiping our Yu Ying School ranked first. Of the first five boys out of 4,900 examined Yu Ying students took four places. Do not forget that Yu Ying receives no dollar of support from the Board today. It is supported entirely by tuitions. It has been built up to 1,300 students by Mr. Li, the Chinese principal, and Mr. Shaw.

Bridgman Academy ranked first among the girls' schools of the city and fifth of the seventy-eight. The need of keeping up the religious life of the institutions is clearly seen. Mr. P'eng, our strongest preacher in North China, works as an evangelist among our seven middle schools in this province and Pastor Wang of the Peiping Church will give half his time to student work in the city. I can only refer to the teaching of students in vacation summer schools, and to the social service projects like free schools for poor children, vaccination and trachoma clinics, which are carried on by volunteer workers in several of our schools, and to the help students have given to village co-operative societies and mass education classes.



LISTENING IN TO A YU YING RURAL RECONSTRUCTION BROADCAST

Everyone talks of rural reconstruction. They are trying to lift some of the burdens from the farmers, who make up eighty per cent of the population, through co-operative societies making loans at a low rate of interest. Such a co-operative is the beginning of self-government in many a village. It brings in educational classes and then a school; it learns a little of sanitation and public health; it takes the first step toward the unity so essential in every rural

China on the Way up. Bridgman Girls Climbing a Hill

community, and breeds better farm animals and poultry. As in so many similar lines of progress in China, we can surely find the missionary's influence behind it all.

If you could meet with our own group of missionaries from station to station, your heart would go out to them. No word of protest or complaint is heard. They are facing their problems with courage and efficiency. I have met with four burdened missionaries in one station where there were seven last year, and in another where two stations sixty miles apart have been combined into one. It offers a colossal task to run a hospital and schools and evangelistic work at such long distances. In another station, a force of sixteen (two years ago) has been cut to nine. Tasks have doubled up and needed equipment cannot be purchased.

In Shansi I addressed the Oberlin-Shansi schools with five hundred alert youngsters listening to every word. I studied the industrial and agricultural work. The meeting with our missionaries in earnest discussion of the past and the future of the work was the best of all. The greatest break of hard luck on the whole trip was the heavy rain that made the Fenchow road impassable. The station that I knew best twelve years ago could not be visited.

Some Impressions and Convictions

Our work is on the right lines. It is carried on by the best group of workers we could ask for. A spirit of the finest devotion undergirds it all. These missionaries and leaders of our Chinese churches, hospitals, and schools will do their full share. We at home *must* back them up.

The Chinese churches need exactly the same awakening that we do in America today. Can we rightly expect larger results or deeper spiritual living in the new churches in China than we can show in America? Through the years we must all together win them in personal devotion and obedience.

Along with these spiritual needs, our churches in China and at home face social and economic evils that cry aloud for solution. They can be solved aright only by the principles of Christ, and the missionary passion is absolutely essential to impel Christianity at home to win its coming battles. The straight path to our awakening is to carry on this encouraging and vitally necessary work without further loss and retreat.

What the Missionaries Thought of Dr. Eddy's Visit

We tremendously enjoyed Brewer's stay in Peiping. He brought us a lift to our spirits and an urge to our wills. At a station supper and prayer meeting he spoke most realistically of religious conditions in Europe and America, but left us with a desire for a deeper and more thoroughgoing dedication of our lives. Those who heard him at Rotary listened to one crackajack speech, a regular humdinger, which fairly swept his hearers out of their canebottom chairs—no kidding! And on Sunday he preached the Gospel with power and with persuasion.

From *The Mission Mirror*

The Pierce Gifts

By Harold B. Belcher

DURING the month of December the American Board has received a very significant gift which will make possible new buildings at several very needy places in the mission field. We are glad to share this good news with the readers of the MISSIONARY HERALD that they may rejoice both with us and with those on the field whose work will be so helped.

Many years ago a doctor and his wife in the Middle West decided that they wanted to invest their surplus in hospital buildings and girls' school buildings on the foreign field. They began definitely to plan their personal finances so that it would be possible to accumulate such a fund. At first the amount grew slowly and with considerable difficulty, but at an increasing rate as the years went by, until there was available this year for such use the sum of $270,000. Some years ago the doctor's wife passed on, and he became desirous of having the fund put into use. In conference with the Board he has designated this gift for the projects indicated below, so that it will meet a vital need for new buildings in institutions that are continuing after the retrenchment program has been carried through.

In Madura, South India, Dr. Edward W. Wilder has been planning for several years to obtain new buildings to take the place of the old outworn buildings that Dr. Frank Van Allen put up as the Albert Victor Memorial Hospital. It has been possible to put up only the first unit of the new proposed plant and Dr. Wilder has faced the necessity of a long delay before the hospital could be completed. The application of $50,000 from this gift will make possible the completion of the new plant, which will from now on be known as the "Willis F. Pierce Memorial Hospital." Work is already begun and we can realize the joy and satisfaction, not only of the missionaries of the Madura Mission, but of the whole constituency of the Hospital in South India as they contemplate the new hospital which shall provide not only relief and help to those afflicted, but will carry on this ministry in the name and spirit of the Great Physician.

In the Madura Mission also the Board has been carrying on both a high school and a normal training school in the Capron Hall plant, which is only large enough for the needs of one institution. Here again for a number of years the Mission has been hoping to put up a new plant in a more favorable location where the high school can be developed, leaving the normal training school in the old buildings. For this purpose a fine piece of land has been obtained, and a beginning has been made in the raising of building funds. Financial conditions, however, have made it impossible to carry on the raising of funds to an extent that would make possible any beginning of building work. At this point the application of $20,000 from this gift, together with other funds in hand, is going to make possible new buildings on the new site and the high school will soon be established there under the name of the "Orlinda Childs Pierce Memorial School."

The sum of $20,000 has been designated for a new building for the Girls' School at Uduvil, Ceylon. Final word has not been received

from the Board of Managers there. We are hoping that this gift can be so applied, and that the "Orlinda Childs Pierce Memorial School" at Uduvil will, with its new building, carry on the fine tradition that has been built up by this School for over a hundred years.

In the East Africa Mission at Mount Silinda, Dr. William T. Lawrence has for many years carried on an effective medical work in very simple, and at the present time inadequate buildings. Through the gift of friends in New York there has recently been erected an operating unit, which has been named the "Helen Stoiber Memorial Unit" and which was planned to form one unit of a new hospital plant. Here again it has not been possible to raise the funds necessary to provide the main hospital buildings to complete the plant. Recent letters from the Mission have spoken of the difficulty of carrying on medical work where patients had to be housed in mud huts that could be neither comfortable nor clean. The use of $10,000 of this gift is going to make possible the provision of a simple but effective hospital building, which together with the Helen Stoiber Memorial Operating Unit and the other buildings that are there, will make up the plant of the "Willis F. Pierce Memorial Hospital" at Mount Silinda.

In Foochow, China, the American Board, the Methodist Board and the Methodist Woman's Board have taken a very notable step in combining their hospital work into a union institution. Plans have been made for the erection of a new building, the American Board donating the site, while the two Methodist Boards are providing the funds necessary for the new building, to cost approximately $75,000. One of the problems that both Boards have had to face in connection with this enterprise is the question of meeting the running expense, and there has been a strong hope that in some way endowment might be available. The donor agreed to make a contribution of $50,000 toward the cost of the new hospital building, thus making it possible for the Trustees to use for endowment $50,000 of the funds contributed by the Methodist Boards. In this way not only would the Willis F. Pierce Memorial Hospital at Foochow be able to carry on in an up-to-date hospital building, but the future support of the Hospital will be much more firmly established.

Fukien Christian University is one of the union missionary colleges in China whose President, Dr. C. J. Lin, is now in this country in the interests of the Associated Boards for Christian Colleges in China. This College recently started a program of co-education and as a result of a donation of $20,000, its women's dormitory building will be named the "Orlinda Childs Pierce Memorial Building."

Dr. Lorrin Shepard has been physician in charge of the American Hospital at Istanbul, a venture that has been supported by the foreign business community as well as the missionary community in this most important city in the Near East. The institution has been housed in rented property and Dr. Shepard is now in this country under the direction of his Board, raising funds for a new hospital building. The sum of $50,000 has been promised for this hospital if Dr. Shepard is able to raise the other $100,000 necessary within a certain period. We hope that by the time this article is being read these conditions will have been completed and the new building for the Willis F. Pierce Memorial Hospital at Istanbul will have been assured.

In addition to these gifts designated for specific purposes, $50,000 has been given to the American Board as a Conditional Gift, the income to be received by the donor during his life, and, after the death of the donor, the gift to be used for building purposes under similar conditions to those applying to the specific gifts that have been mentioned above.

We hope that in the next year or two as there may be shown in the Herald pictures of these new buildings and more detailed statements of the vital need that is being met by having these more adequate facilities for the work, we will all feel a deeper appreciation to these friends, one who has gone on and one who is

till living, for the generous and sacrificial way n which they have devoted the work of their lives to the making possible of these gifts for the work of the Kingdom.

Wanderings and Wonderings

Much has been said in recent months concerning "the elimination of the profit motive," and many people are quite disturbed by the implications of that term. Not a few seem to confuse it with unbalanced budgets, work without pay and things of that sort. But the life of the church supplies us with an excellent illustration of the principle which lies behind this phrase. We can all remember when the church supper was profit motivated. The housewives of the congregation were exploited to the extent of supplying the food, and the men who had already paid for the raw materials were cajoled into paying again for the finished product. The two ideas which dominated the situation were eating and profits.

With most of our churches today the situation is quite different. Church kitchens are bigger and better than ever before, and meals under ecclesiastical auspices more abundant, but the profit motive as the major moving force has been largely eliminated. Today our church people gather together and dine primarily for instruction, inspiration and fellowship. The eating is only one item in the picture. Financially the aim is to come out even, and occasionally a little profit is made, but the emphasis is no longer upon financial gain. The success of a particular occasion is judged by the total impression created rather than by the dollars which have been corralled. Is this not a shift in emphasis which needs to be carried much further than just church suppers?

* * *

High explosives are not lacking from this thing called Missions. Some years ago I was traveling in Guatemala, which is just such a country as Mexico was before her present revolutionary era. Indians outnumber the white population about ten to one, yet the white people reap the profits while the Indians do the work. Their condition is just a shade or two above serfdom. In this land I met a missionary of many years experience whose theology was probably as orthodox as theology can be, and yet he said to me, "We are planting the dynamite to blow this whole thing up!"

That is, he and his colleagues were preaching the doctrine of the worth of the individual soul to an exploited people, and whenever that is done effectively the inevitable result is an explosion. And every brand of missionary of every theological breed does exactly that! For all its prosaic exterior, missionary work is a process of tossing fire-brands about, with the result that from time to time conflagrations get started. The autocratic rulers who have objected to the coming of missionaries have been wise from the point of view of their own interests.

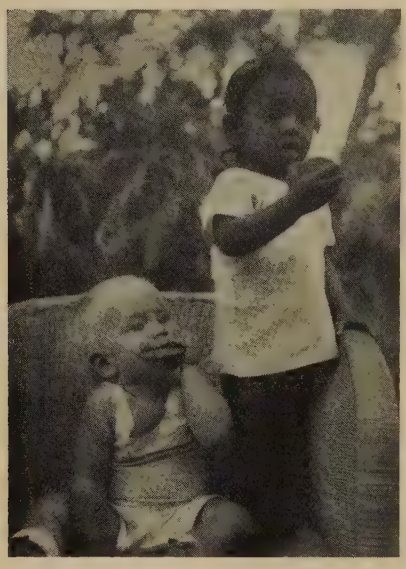
* * *

Good fortune has bestowed upon the writer a Jewish rabbi as a friend of long standing. Frequently his remarks are most illuminating. Once in a moment of frankness he admitted that the keeping of the Jewish law was a terrible nuisance. But, he added, there is one advantage—it carries the thought of God into every act of life. Observances which to us seem nonsensical to the devout Jew serve as reminders of Jehovah.

The Cent-a-Meal boxes which are finding their way into so many of our homes may serve the same purpose. We need to think more of other people and less of ourselves. Giving is really a habit. Putting pennies into a box can serve to make us conscious of the needs of multitudes of people in our own land and beyond the sea. That little box can keep awake in our hearts a consciousness of the Kingdom of God.

Camera News

By Dorothy P. Cushing



MY BUDDY!

(*Left*) Michael Chapman Lockwood, son of Mr. and Mrs. Edson Clark Lockwood of American College, Madura, India, has a bite to eat with the small son of a Brahmin teacher at the college where their respective parents are co-workers and friends. (*Right*) Mark Cushman Thelin and Wen Chin Ch'en, son and daughter respectively of Rev. and Mrs. Guy A. Thelin of Foochow Union High School and Dean and Mrs. Ch'en of Fukien Christian University—both of Foochow.

BASKET!

The American game of basket-ball is enjoyed by students at Jaffna College, Ceylon, says Mr. Porter French who snapped the boys in action. The building in the rear is a Dutch church built in 1678 when the Dutch occupied Ceylon. It is now used by the Christian congregation there in Jaffna.

A BAKER'S DOZEN FROM BRIDGMAN

More basket-ball, this time from China. Here is the team from Bridgman Academy, Peiping. If they play as well as they look they ought to be champions!

A PEEK AT TIRUMANGALAM

Rev. Raymond A. Dudley takes out his camera and gets busy to excellent purpose. Tirumangalam is doing rural reconstruction work in a highly successful way.

GOOD SALESMAN

This village guide has just got the old gentleman to sign on the dotted line for a loan with which to purchase a Kangayam breeding bull, and thus improve his stock.

HERE'S THE BIG BOY HIMSELF!

SCENE IN INTERIOR OF VILLAGE HOME COMPOUND.

KNOWS HER ANNAS!

Child cooking small cakes in bazaar. She charged one anna for posing.

"OUCH, MOM, THAT'S COLD!"

Thambi takes his bath at the village well. This has its advantages—no washing behind the ears.

"Come, Walk With Me"

By Mrs. Harley H. Gill of Northern California

Matthew 14:26–31

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

We often speak of the Sea of Life. The sea rises in vapor to fall again in sweet, pure rain, refreshing the thirsty earth, cooling and purifying the winds that blow. It yields food and holds undiscovered treasures. It has an upward reach, and breadth and depth; shallows, calms and storms; hidden rocks and reefs and treacherous undertow. It is a great untamed power. It will crush and destroy if one places oneself at its mercy, or it will bear one gently on its bosom when one is in the water. A sea mastered becomes a highway between continents. We may, through faith, walk with Jesus even upon the Sea of Life.

To Peter Jesus said, "Come." Thinking of the storm rather than his pilot, Peter felt the undertow grasping at his feet even as he walked with Christ. He became afraid and lost the power of his faith. As he slipped into the water he cried out, "Lord, save me." Immediately Jesus caught him saying, "O thou of little faith, wherefore didst thou doubt?" Here is the great difference between Christians of the upward reach and those who drift or are too absorbed in the *things* of life.

Each man is Captain of his Soul,
And each man his own crew,
But the Pilot knows the Unknown Seas,
And he will bring us thru.

(Oxenham)

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee. Deut. 31:6.

The life that is controlled by a great faith is a highway, a medium of understanding within the family and within the church, yes, and between races, between nations. The spirit of love and sympathy that develops out of our struggle to rise refreshes discouraged humanity. Our example may draw forth undiscovered treasures of leadership. It may even capture a new meaning in our Gospel. Our upward reach will empower us to walk with Christ. Our breadth of vision will take in every injustice and embrace the far horizons of the Kingdom of God. Our depths of devotion will be like the tides with their irresistible lift.

We find ourselves in the shallows when we are enthralled with the little things of life. During the calms we know God's will and feel His power in our souls. The rocks and reefs and undertows may be habits, temptations and mistakes that would submerge and smother us. The ebb and flow of the tides of life—who has not felt them? Such periods may be a span of years, or may be only a day, when all things move according to our desire, when we know what port we are headed for, and that we are on our way.

"The year's at the spring,
The day's at the morn—
Morning's at seven—
The hill-side's dew-pearled;

"The lark's on the wing—
The snail's on the thorn—
God's in His heaven—
All's right with the world!"

(Browning)

Then the tide begins to ebb and almost before we realize it, life is drained of all that made us happy, and comfortable, and secure. Then with Peter we cry, "Lord, save me."

"I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand that never fails,
From seeming evil worketh good to me;
And tho' I weep because those sails are tattered,
Still will I cry, while my best hopes are shattered,
'I trust in Thee'."

(E. Wheeler Wilcox)

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

(Whittier)

Prayer songs: "Jesus, Savior, Pilot Me."—or—"O Master Let Me Walk with Thee."

A Bridge to Kutelmundi

One act play by Louis Wilson and Violet Otto Wilson

CHARACTERS

John of Kutelmundi, a Christian preacher, a man of 45.
Mary of Kutelmundi, his wife, a woman of 40.
Paul of Kutelmundi, their son, a youth of 24.
The zemindar, or village landlord.
The sowcar, or village money lender, who is also village grain dealer. } *Brahmin caste brothers*
Clark Gibson, the missionary Sahib, a man of 35.
Krishnaya, a Hindu farmer, a man of 40.
Two village rioters.
The village watchman.
A special messenger.

SCENE

The public room in the home of John of Kutelmundi.

(*As the curtains part, John is squatting upon the floor at right center, his head bowed upon his hands. Paul is seated crosslegged upon the stool down left writing upon a letter tablet with a fountain pen. Beside him, upon the floor, Mary is grinding grain and scooping the resultant flour out of the mill with her hands, collecting it bit by bit into a brass bowl and placing fresh grain into the mill.*)

MARY: John, my husband, did you try to borrow the rupees from the other sowcars? Are you sure you have gone to every one?

JOHN: Yes, Mary, I've gone to every sowcar in the village.

MARY: What do they say?

JOHN: "You owe fifty rupees to Karuppanna, the sowcar who lives beside the gate, but you refuse to sell your grain. Sell your grain to Karuppanna and I will loan you the rupees to buy another bullock."

MARY: But you *can't* sell until the other farmers do. Don't they know you would be breaking your promise if you did?

JOHN: Of course they know. If I who am the leader of the cooperative break my promise, the members will lose faith in the society. Then the sowcars can buy the grain when they please and make their own price. That is what they want.

MARY: But don't they know it has been four days since our bullock died? How can we plant the new crop unless we plow? How can we plow without a bullock?

JOHN: They are merciless.

MARY: But you could borrow Peter's bullock, perhaps. His plowing was finished yesterday.

JOHN: Peter's afraid to lend it.

PAUL (*laying down his writing and speaking with contempt*): Why?

JOHN: Son, have your years in America made you forget?

PAUL: America made me forget many things, but not that Christian farmers should be brothers.

JOHN: Zemindar Sir told Peter he could have no water for his rice field unless he kept his bullock at home.

PAUL: Didn't Peter make any answer?

JOHN: He didn't dare, Paul. Don't you know that zemindar Sir and sowcar Sir are both Brahmins? Peter has a large family to think of, and he, too, owes many rupees to sowcar Sir.

PAUL: Couldn't the mission defend him?

JOHN: It seems the mission hasn't any money now. Sahib Gibson goes back to America next week. He is coming to Kutelmundi for the last time tonight.

PAUL: I hate the mission.

MARY: Paul! Didn't they send you to America to school?

PAUL: Yes, they loaned me money and promised me a job when I got back. But now they say, "Go out to your village and work there." Can I earn two thousand rupees by farming? (*He laughs.*) Yet they tell me I do wrong when I want to take a job in the city!

JOHN: The mission needs you here, Son. Someone must do the work when Sahib goes.

PAUL: Then let the mission pay us a salary. Can we work without money?

JOHN: But they say that nobody anywhere has any money now. I don't know.

PAUL: If the Americans were really poor as we are poor here in Kutelmundi, that would be different, but I myself have seen them. They have fine houses, clothes, plenty of food. They don't want to give anything to us. They are not Christian.

JOHN: Son, I have not seen America, but I know Sahib Gibson. He is a Christ-man.

PAUL: Then why did he take your job as village preacher away from you? He said you should farm. (*He shrugs contemptuously.*) That sounds so easy! Didn't he know you would have to go in debt to sowcar Sir to buy a bullock? Now your bullock is dead, and you must borrow more money to buy another. But he only goes away and leaves you to care for that trouble-making cooperative he started.

JOHN: It's not Sahib-Gibson's fault. If the people in America don't send money, well— (*He shrugs his shoulders.*) If they say "Come," he *must* go.

MARY: Sahib has been looking for your return. "When Paul comes," he is always saying, "then he can help the farmers after I go away. He can teach them to work together like the farmers he has seen in America."

PAUL: But when Sahib himself goes away, how can he expect me to help? Can I pay my debts without a job, or buy a bullock when I have no money?

JOHN: We must trust in God.

PAUL: But will that buy a bullock?

JOHN: My son, three months ago we had no money, no cooperative, no grain bin in our courtyard. Then Sahib Gibson taught the farmers to trust each other. Hindu and Christian we stood together. We formed our society. With our own hands we built the walls of our bin out of stones and mud. We put it there in our courtyard where I can watch it day and night against thieves.

PAUL (*interrupting*): Yes. Sahib put the bin in your yard and made you the leader of the outcastes so that every Brahmin in the village hates you. But he left you to borrow money from your enemies, and now he himself goes back to America. That is the way with these missionaries!

JOHN: No. He helped all he could. Even when we had our bin we were too poor to store our grain and wait for fair prices. But it was Sahib Gibson who found a banker in the city to loan us money at fair rates. This year we shall sell our grain when the price is right and the sowcars will not fatten off the labor of the poor. Surely you can see now it was God who sent Sahib to us.

(*To the door at rear come the zemindar and the sowcar. They do not enter, but stand just outside the door.*)

THE ZEMINDAR: Hi, you John!

(*All look up, startled by the rude interruption. Mary draws her sari up over her head and gathers up her bowls to leave the room. Paul rises and salaams stiffly by bowing with open palm to forehead.*)

JOHN (*going forward to greet his guests and bowing low to each with open palm to forehead*): Salaam, Sir! Salaam, Sir!

MARY (*aside to Paul as she starts toward the door at right*): It is zemindar Sir, and sowcar Sir to whom we owe the rupees. (*Mary goes out at right.*)

JOHN (*nervously, after standing before the two men waiting in silence for them to speak first*): What do you want, Sirs?

THE ZEMINDAR: Why are the fields you rent of me lying idle? Is it not time for the new crop to be in?

JOHN: I have no bullock, Sir.

THE ZEMINDAR: Do you think I can afford to share crops with a man who lets my land go to waste?

JOHN: But in a few days, Sir, I hope to have another bullock.

THE ZEMINDAR: In a few days? Why haven't you bought one before now?

JOHN: But sowcar Sir . . .

THE ZEMINDAR: Exactly! You owe Karuppanna sixty-two rupees and eight annas. Why do you not sell your grain and pay your debt?

PAUL: Sixty-two rupees?! The dead bullock cost but fifty.

THE SOWCAR: Fifty rupees and the interest—sixty-two rupees and eight annas.

PAUL: Interest! Twelve rupees in six months?

THE SOWCAR: Who are you, young man, to question me? Twelve rupees and eight annas is fifty per cent only, and I took great risk lending to a poor man.

JOHN: Paul! Please! Have you forgotten that these men are Brahmins?

PAUL: Must Brahmins be robbers?

JOHN (*sharply*): Paul! Do you want the whole village in an uproar? (*Turning to the sowcar*) I beg your pardon for my son, Sir. He has been away a long time.

THE SOWCAR: Then let him keep quiet until he learns to respect the twice-born.

THE ZEMINDAR: Well, why do you not pay your debts? Must I have no crops?

JOHN: Sir, I agreed to repay sowcar Sir when I marketed my grain. My grain is not yet sold.

THE SOWCAR: I said I'd buy it. I offered a good price.

JOHN: But, Sirs, we farmers have a cooperative society. I cannot sell until the other members sell. We are holding our grain for a better price.

THE ZEMINDAR: You are trying to drive Karuppanna out of his business, are you?

JOHN: No, Sirs, we are not enemies of Karuppanna. We only wait until Karuppanna and the other sowcars are ready to pay us a fair price. Then we shall sell. That very day I shall pay my debt.

THE ZEMINDAR: See here, you insolent dog of a Christian. Either you put a bullock in the fields tomorrow or I give your land to another farmer.

JOHN (*falling down with his head to the zemindar's feet*): Oh, Sir, wait but a few more days. In some way or other I shall get the crop planted in time.

THE ZEMINDAR: Tomorrow.

JOHN: Oh, Sir, have mercy. I can't—not tomorrow. Give me a few more days. Please.

THE ZEMINDAR: Tomorrow.

JOHN: Sir, what can I do without my land? My family will starve.

THE ZEMINDAR: Then sell your grain to Karuppanna and buy a bullock at once. (*To the sowcar*) Come.

(*The zemindar and the sowcar wheel away and go down the street into the first shades of a gathering twilight. There is a moment of silence while John slowly rises and turns from the door. Mary enters from right.*)

MARY: Must we sell our grain?

JOHN: We can't.

MARY: But what shall we do, with no land?

JOHN: I don't know. It is in God's hands.

PAUL: Don't worry, Mother. I'll go take the job in the city. Then we will have money.

JOHN: No, Paul! Money is not all. We must remember our poor brothers here.

PAUL: It is your poor brothers who have ruined you. Not even Peter will so much as loan you a bullock. The coward!

JOHN: Have patience, Son. The Bible says we must love one another.

PAUL: What good has your love done you? For eight years you have preached the love of God in this village. Has it profited you anything?

JOHN: I have peace in my heart.

PAUL: And the chance to starve.

JOHN: It is as God wills it.

MARY: Yes, Son. Your father knows. God has never deserted us. Sometimes I am afraid, but I am only a woman. You must not doubt.

PAUL: But why should we suffer on account of the mission when Sahib himself is leaving?

JOHN: Not for the mission but for the farmers. When our great souled Gandhi gives his life for his oppressed brothers, can Christians do less?

PAUL: No! I will not listen. I will go take a job in the city. Then my education can earn money for my father and mother. It is not right that you should suffer for ones who do not care.

(*Clark Gibson has appeared in the door upstage in time to hear Paul's words. Now he enters.*)

CLARK (*salaaming to John*): Salaam, Sir! (*Salaaming to Mary*) Salaam, Am-ma!

(*To Clark's salaams John and Mary in turn make reply with a low salaam and the words, "Salaam, Sir!"*)

CLARK (*crossing to Paul*): What's this, Paul, about your going to the city?

PAUL (*shortly*): Yes, Sahib Gibson, I am going.

MARY: Oh, Sahib, make him stay with us.

CLARK: But, Paul, your brothers here need you. Who will help your father manage the cooperative after I leave if you, too, go away?

PAUL: Do you know the trouble you have brought upon my father and mother, Sahib?

CLARK: What trouble?

PAUL: Zemindar Sir is taking their land because of the cooperative.

CLARK (*turning to John*): Why! What is this, John?

JOHN: It is true, Sahib. I am in great trouble because of the money I owe to sowcar Sir, the money I borrowed for the bullock.

MARY: The bullock is dead.

CLARK: Dead? Then you must borrow money to buy another?

JOHN: I can't, Sahib. That is the trouble. Sowcar Sir will loan me no more until I have paid.

CLARK: But doesn't he know your grain isn't sold?

JOHN: Yes. He wants me to sell to him now at his price. Zemindar Sir says I must. Unless I have a new bullock tomorrow, I lose my fields.

CLARK: Hmm. So they've put you between the millstones to break the cooperative. I'm sorry, John.

PAUL: "Sorry" doesn't help. What can you do? If the mission had helped him, my father wouldn't be in debt to sowcar, Sir.

CLARK: Paul, you know why we let your father go. Our funds for village preachers were cut and we had to drop half a dozen good men.

PAUL: Let that go. Can you help him now?

CLARK: You know I can't. Do you think I'd

be leaving for America if I had any funds? I'm sorry. I'm terribly sorry.

PAUL: But it is the society you started that has made sowcar Sir angry. Now you go leaving it on my father's hands. Is that fair?

CLARK: What can I do, Paul? The people in America aren't sending us money like they used to.

(*From the distance comes a faint sound of shouting. Clark lifts his head in momentary listening, but Paul rushes on heedless.*)

PAUL: It is as I have said. Americans think only of themselves. If they would give us some help, we could help the farmers here. But as it is, I must go to the city to earn some money.

CLARK: But, Paul, you have been trained to help these farmers. They have no one else.

PAUL: I must help my own father and mother first.

JOHN: I don't want money. I want to do God's work.

CLARK: See, Paul, your father wants you to stay.

MARY: Son, stay.

(*Paul shakes his head and turns to stand looking out of the door at rear. The distant shouting breaks out with greater intensity than before. Paul's attitude in the doorway shifts from that of mere dismissal to alertness as he gazes down the street. Clark goes to the door as Paul steps on outside to meet another Indian man who rushes into view from down the village street.*)

KRISHNAYYA (*as he meets and pushes past Paul*): It is your father. I've no time . . . (*He has entered the room and rushed over to John.*) Come!

JOHN: What is it, Krishnayya?

KRISHNAYYA: Zemindar Sir and sowcar Sir tell lies. The whole village . . .

CLARK: But what is wrong?

KRISHNAYYA: They come to destroy our grain bin, Sahib. (*To John*) They'll not believe me. You must tell them yourself. Hurry!

PAUL: Tell them what, Krishnayya?

KRISHNAYYA (*as the distant shouting gathers volume*): That sowcar Sir lies about the goddess because he hates our cooperative—because he wants to destroy us.

CLARK: The goddess? Come, Krishnayya, how can we help till we know?

KRISHNAYYA: For three nights, sowcar Sir tells the people, he has dreamed Mariamma, the demon goddess, stood above the village gate. And when he prayed her to depart without sending the smallpox upon us, she said, "Not while Hindu farmers put their grain in the Christian bin. Destroy the bin." They are coming, Sahib. They'll not listen to me. But John—the whole village knows him for a man who speaks nothing but the truth.

CLARK: You'll have to go, John.

JOHN: Yes, if I tell them why sowcar Sir is angry with the cooperative, then they will understand his vision more clearly. There is not a poor man in this village the sowcars have not robbed.

MARY: But they'll hurt him.

CLARK: Don't be afraid. God will take care of him. (*To John*: Go quickly. I'll guard the grain.

KRISHNAYYA: Come!

(*John and Krishnayya go out.*)

CLARK: You go for the village watchman, Paul. If we can get a government man here, we may save a fight.

PAUL: No, Sahib. I can't leave you alone.

CLARK: Your feet are swifter than mine. We need the watchman.

PAUL: But if they come while I am gone, Sahib . . . The Hindus . . . They go crazy when the fear of the demon goddess is on them.

CLARK: We'll have to hope your father stops the most of them before they get here. But at all costs we've got to avoid a fight if we possibly can. Please, Paul.

PAUL: As you will, Sahib. I'll be as swift as I can.

(*Paul leaves. The gloom of approaching night is darkening the room. The shouting in the distance continues with slightly increased volume, as though drawing nearer.*)

CLARK: Don't be frightened, Mary. Go bring a lamp.

MARY: Yes, Sahib.

(*Mary goes out at right. Clark kneels at stage center.*)

CLARK: Oh God, help us. You know I've tried to help the farmers here, tried to teach them to work together and love each other as you would have them do. If their grain is lost now, our Father, they will lose heart.

Oh God, bless John as he speaks to the people. Soften their hearts and stay their clubs. And help them, Father, to see your beauty in his meekness. And may Paul's heart be softened too, so that he will want to stay here and help his brothers. O God, they need a leader so badly.

For the sake of Jesus who loved the sheep without a shepherd, we ask it, O Lord. Amen.

(*During this prayer the stage has grown quite dim and two men have appeared in the rear door behind Clark. Each carries a lathi, or tapered bamboo club. They advance stealthily upon the praying missionary. One stumbles against the wooden stool, and Clark springs to his feet. There is a wordless struggle. Mary*

runs into the room, screams, and runs out through the upstage door into the gathering night. There is silhouetted the high swing of a lathi. Clark gives a low moan and drops to the floor. The two men rush out through the door at right. The shouting in the distance dies away. Light gleams across the doorway at rear. Then Paul and the watchman enter, the latter carrying a heavy lathi and a gasoline lantern. Mary follows them into the room.)

MARY (*as she runs to Clark*): They've killed him!

PAUL (*dropping beside Clark and leaning over him*): No, he still breathes.

MARY: Thanks be to God!

PAUL (*as he rises*): Stay with him, Mother. (*To the watchman*) Come! They will be in the courtyard at the grain.

(*Paul and the watchman hurry through the door at right, leaving the stage in semi-darkness. Clark groans.*)

MARY: What do you want, Sahib?

CLARK (*mumbling*): The grain . . . Did the watchman come? (*He groans, then struggles up onto his elbow. In a moment he speaks more coherently.*) What happened? Where is Paul?

PAUL (*reentering, followed by the watchman who hangs his lantern on a peg projecting from the wall down right*): Here I am, Sahib. (*Crossing to Clark*) Are you all right?

CLARK (*struggling to a sitting position with Paul's help*): Yes, I think so. (*Feeling his head*) I got a nasty crack on the head, that's all. Is the grain safe?

PAUL: Yes, Sahib.

THE WATCHMAN: They started over the wall as soon as they saw the light of my lantern, Sahib. (*Puffing up*) It is a great thing, Sahib, to represent the law of the India Government. When the workers of evil see me coming they hide their faces and scurry away like rats.

(*Through the door at rear enter Krishnayya and a messenger bearing a letter.*)

KRISHNAYYA: Sahib! Here is a messenger from the mission. He has brought you a special letter from America.

(*With Paul's help Clark rises and receives the letter.*)

THE MESSENGER (*salaaming as he delivers the letter*): Salaam, Sir! May it bring you good news!

CLARK: Salaam, Sir! Many thanks. (*Turning to Krishnayya*) Where is John?

KRISHNAYYA: When the watchman came running down the street zemindar Sir and sowcar Sir slunk away home. And now preacher John is telling the people that they must love one another and not be frightened when sowcar Sir tells lying dreams.

MARY: Victory to Christ!

THE MESSENGER: But your letter, Sahib! Why don't you read it?

(*All crowd about in eager curiosity as Clark tears open the envelope and draws out the letter. As he does so a check falls to the floor.*)

MARY (*snatching it up while Clark reads*): Oh, see, Sahib! Is it money? (*Showing it to Paul*) See, Paul! Is it money for the teacher Sahib?

PAUL: Yes, Mother, for twenty-five American dollars!

CLARK: It is for you, Mary, from some new friends in America.

MARY: Will it buy a new bullock? How much is twenty-five American dollars?

CLARK: About seventy-five rupees.

MARY: It is as if God sent it.

CLARK: I think he did help, Mary. It is from the doctor Memsahiba who is to be my wife.

MARY: Does the letter tell about the money? What is written, Sahib?

CLARK: Memsahiba has gone out to work among some poor farmers. Their old doctors had all left because the farmers couldn't pay their bills.

PAUL: Farmers like that in America? Everywhere I went I saw big barns and good houses with horses and cattle.

CLARK: True, but the farmers borrowed money from sowcars to build those houses and barns. Now they can't pay and the sowcars take their farms away. Besides, where Memsahiba has gone there has been a terrible drought.

MARY: What a pity! But how did Memsahiba get so much money?

CLARK: The farmers Memsahiba has been helping sent it.

MARY: Then she told them about us?

CLARK: Yes, about you and John and Paul and all the farmers of Kutelmundi and how the sowcars rob you.

PAUL: Those poor farmers gave her the money for us?

CLARK: Yes. Memsahiba says that when she told them about the Indian sowcars they said, "They are even worse than the sowcars in America. We can each give a little. We must help."

PAUL: But why?

CLARK: Memsahiba's story made them know that your need was greater.

MARY: Oh, Sir, send them a thousand thanks.

CLARK: Better than that. I'll take them myself. They have asked me to be their pastor.

PAUL: Then you—you are not going to a job in the city?

CLARK: It is the farmers I am trained to help. Should I not go where I belong?

PAUL: But your salary, Sahib . . . Can they pay you?

CLARK: Would that make a difference, Paul, to you?

PAUL: Until now—yes.

CLARK: But now?

PAUL: Oh, Sahib, forgive me.

CLARK: Then you'll stay in your village?

PAUL: Yes, Sahib. You risked your life. They shared all they had. I want to be that kind of a Christian, too.

CLARK: Then I can go back to America happy, and together we will build a bridge of brotherhood between the farmers of America and the farmers of Kutelmundi.

PAUL: Yes, Sahib, together, a bridge to Kutelmundi.

CURTAIN

NOTE: Additional copies with full stage directions can be secured for five cents each from the Commission on Missions.

Projects That "Took"

FIVE years ago the Project Secretary of the Home Boards was completing a month's itinerary "down east." Six appointments were crowded into that last rainy Sunday. The most interesting one was with the members of the newly organized missionary committee, the first the church had had in over thirty years. It was an ideal committee, representing as it did every organization of the church, and made up of all ages. Moreover, it was not a *woman's* committee; there were *men* on it. The task of the Project Secretary was to interpret projects and to show how they could be geared into the educational and promotional program of the church. The result was that the committee accepted a fine assortment of projects graded to the interests of the different age groups and totaling the anticipated apportionment giving of the church for the year. In this allocation of projects, care was taken to give each group one State, one home, and one Foreign project. Each selected for its appeal to each group.

And then the educational program began! The desire to know more about the missionary enterprise in general and the individual projects in particular was evidenced in many ways. For instance, the Juniors wanted to know where the different activities of the Italian Mission took place and soon they were building a model of the Mission according to accurate specifications. The Japanese kiddies in Glory Kindergarten, Kobe, became real friends with the children of Brewer Church by means of letters and pictures. Similarly, each group studied its particular projects. Letters and reports from Board Headquarters found their way to the Chairman of the Missionary Committee, who saw that the proper groups had the full benefit of them. And the minister preached missionary sermons.

Late in the winter of that first year came the climax of the program when a Project Supper was announced as a special feature of the Lenten season. The Missionary Committee, augmented by a special committee again representative of all church groups and project interests, developed a really spectacular program. There was a supper for all the parish, followed by a semi-dramatic feature depicting some of the missionary interests of the church. Colorful atmosphere was provided by means of table decorations, the costumes of the waitresses and exhibits from the different fields. According to the local newspapers which gave several columns to the affair, it was a most successful venture—so successful that each year since it has been repeated in varied form and each year it has been bigger and better.

Last year it took the form of a Project Bazaar and supper. In keeping with the Bazaar idea, articles from Puerto Rico, China and the Indian Mission at Fort Berthold, North Dakota, were offered for sale. An unusually beautiful loan exhibit of Chinese tapestries, American Indian bead work, prints and rugs from India, hooked rugs and patchwork quilts from the Maine Seacoast Mission, Japanese and Puerto Rican embroideries, was made possible through the coöperation of local friends, the missionaries and the Boards.

After the supper the pastor introduced representatives from twelve mission fields, who told of "their" work in impressive impersonations. More than 400 attended this affair which, as in previous seasons, was the climax of a continuous educational program throughout the year.

Is it any wonder that giving to missions has increased in this church during the past five years, in spite of a depression? We repeat here the slogan on the project table in exhibit hall at the General Council—"What one church *has done*, others *can do*"? And the fine thing about it all is that they *are* doing it in increasing numbers!

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An Old Inanda Girl

By H. M. G. Makanya

THERE passed away July 21, 1934 Mrs. Laura Zihlazile Gaqa, a pioneer member of the Imbumbulu Christian Community.

She was the daughter of Tobi Makanya, who was headman of the Imbumbulu district. After her mother's death she and her two brothers grew up with her mother's people at Umzumbi.

Mrs. Gaqa was very fortunate in being taken over by the good old missionaries, the Rev. and Mrs. Robbins. Thus she virtually became a Missionhouse child, housemaid and general helper. In this way she learned and acquired all the valuable lessons and habits of sanitation, cleanliness, good cooking and hospitality, which habits she lived all her life and established as Imbumbulu traditions.

Her kind missionaries sent her to Inanda Seminary, where she took and completed the then academic and industrial courses. Back she went to her missionaries to teach and work to provide for her younger brothers.

The children having finished their schooling they went back to their father and their people at Imbumbulu. Their people were at that time all heathen. Her brothers went to work in Durban while she remained at home winning her heathen brethren for Christ, teaching them the Gospel, also to read, write and count. The church and school were then established at her father's kraal right on top of the Imbumbulu Hill.

When eligible she married a local rich heathen who was afterwards known as George Gaqa. As the Imbumbulu Church was virtually herself she had to carry it with her to her new kraal.

She converted her husband and sent him down to Adams Seminary where for four years he took the Bible Course and also received training in house-building, wagon-making, and tree-planting.

When George Gaqa returned from school he carried on evangelistic work. He helped the early converts by building them civilized houses.

He also provided allotments from his father's land holdings for the residence of converts who left their heathen kraals to cluster round him and the church.

When it was felt that the converts were mature enough to appreciate and bear the responsibility of a church, these Gaqas took the church out of their kraal and established it where it now stands.

THE DECLINE IS SLOWING UP!

Apportionment Receipts

For January - November, Inclusive, 1934

	1934	1933	Gain	Loss
American Board	$359,022	$398,566		$39,544
Home Boards				
Am. Miss. Assn.	$53,630	$59,867		$ 6,237
Extension Boards	105,999	117,175		11,176
Bd. Ministerial Rel.	44,973*	48,640**		3,667
Edn. & Foundation	41,549	45,724		4,175
Federal Council	2,163	1,870	$293	
	$248,314	$273,276		$24,962
State Conferences and Home Missionary Societies	243,866	260,810		16,944
Total	$851,202	$932,652		$81,450
Loss				$81,450

*Includes $38,386 reported by Department of Apportionment Receipts, and $6,587 reported by three states for 1934, used by their own Boards for Ministerial Relief.

**Includes $42,432 reported by Department of Apportionment Receipts, and $6,208 reported by three states for 1933, used by their own Boards for Ministerial Relief.

Percentage of loss:

American Board	9.9%
Home Boards	9.1%
States	6.5%
Total	8.7%

This is the best December 1 statement of Apportionment Receipts since 1930! A year ago the percentage of loss on Apportionment giving for the first eleven months was 27.3%. On December 1, 1932 it was 12.9%, on December 1, 1931—14.6%. Compared with these losses the decline of 8.7% during the first eleven months of this year gives ground for hope that the day of diminishing receipts is drawing to its close. Optimism is further encouraged by the fact that each month this fall has registered a better record than the preceding one.

The bulk of the loss continues to come from the industrial states of the East. As compared with the national loss of 8.7%, Massachusetts reports a decline of 14.7%, Rhode Island 15.5%, Connecticut 11%, New York 13.7%. On the other hand, the agricultural states are making substantial gains.

There is every indication that the present record can be greatly bettered between now and the closing of the books for the year on January 10. We trust that our pastors and interested lay-folk will see to it that all the corners are carefully swept out in the endeavor to collect every cent available to count on the record for 1934. This is the time when every Cent-a-Meal box should be opened and the contents put in circulation once more. Treasurers of all sorts—church, church school, womens organizations, young people's groups—should be encouraged to remit every dollar of missionary money which they have accumulated.

If we all do our best there is every indication that the loss for the year can be brought to within hailing distance of the vanishing point by January 10. Such an achievement will put new heart into thousands of loyal workers in the homeland and beyond the sea. It will bring to our churches a sense of victory over the times. Together we can put a stop to this long decline. Then will we be ready to move forward once more!

JOHN R. SCOTFORD, *Acting Executive Secretary of the Commission on Missions*

Secretarial Side Lights

The Purchasing and Publishing Agent of the American Board

Harvey Meeken's name is far better known than his face. He is a modest man who makes no speeches. Although his signature and his good works (in the way of purchases) circulate in the uttermost parts of the earth, his smiling countenance sticks rather close to 14 Beacon Street. His particular realm consists of the lower regions of the Congregational House, which by interpretation means the first floor, basement and sub-basement. Strangers always wonder why the elevators have so much business in the subterranean depths. For this there are two reasons—a door on to an alley which provides a shortcut to the Common and the shopping district, and Harvey Meeken's smile.

If the American Board were a railroad instead of a missionary society Harvey Meeken would be in line for the presidency. After the fashion of Horatio Alger's heroes he started his career with the Board as an office boy at four dollars a week. (Often he yearns for the sense of affluence which that wage awakened in his breast.) This was in 1906. Somebody decided that he was "a lad o pairts" and saw to it that he was shifted about until he had occupied every desk in his department, and had handled every job! Nobody ever accused Harvey Meeken of not knowing his business—or minding it!

In 1919 Harvey Meeken became chief assistant and active understudy to John G. Hosmer, and upon the retirement of his chief in 1923 succeeded to the duties of Purchasing and Publishing Agent for the American Board. Since 1927 he has also served as Business Agent for the Commission on Missions in the New England area.

Harvey Meeken's duties are multitudinous if not multifarious. He is supposed to put his hand on any article of merchandise which any of the five hundred odd missionaries of the Board may chance to want. He is particularly active in supplying them with books and magazines. Sometimes he suspects that their chief activity is reading. He also purchases supplies for 11,000 schools and 70 hospitals. He is an expert in getting baggage through customs and shipping anything anywhere. He looks after both the circulation and the advertising of the Missionary Herald and other publications of the Board. He supervises the distribution of lantern-slide lectures and films. Being the one readily available notary public in the building, he has the privilege of seeing most everybody's income tax returns. In spite of all these jobs he never seems to be in a hurry, and always has time to smile. It is not recorded that anybody ever "got his goat." He is notoriously "easy to work with."

Although he is familiar with such details as the size of their shoes and their taste in millinery, Harvey Meeken still says that he likes missionaries, and that one of the great rewards of his work is the privilege of meeting them as they come and go. When he was young they began calling him "Cousin Harvey" and he has not yet been promoted to "Uncle." As for his recreations, dust has been gathering on his golf clubs for over a year, but his garden is well tended. By way of a family, he has a wife and a seven-year-old daughter known as Patricia.

Cripple Creek Comes Through

Mrs. Irvine Inglis of Greeley, Colorado, quotes a letter to their promotion secretary, Mrs. Kittle, from Cripple Creek. "We are sorry to be able to send in only thirteen subscriptions to the Missionary Herald. You see, we have no minister and only twelve active church members, but we have a thriving Sunday School, and we pay our full apportionment of $55.00 and more every year. We like the magazine."

Religion

Heraldings

The South Considers South Chicago

A student in the University of Chicago who worked in the South under the Church Extension Boards conducting Daily Vacation Bible Schools writes: "I told the children about some children in the steel mill district of South Chicago whom a friend of mine teaches in a settlement house. Last spring I went to her club meeting with her and told her children all about my friends down in North Carolina. They were very much interested. They made some games and scrap books, bean bags, patterns, etc. and gave them to me to take South with me.

When I told the southern children all about the Chicago children they were just about as interested. They felt as sorry for these children who didn't have the country to play in as the city children had felt for these poor country children. I tried not to let either side patronize the other. In fact I told the country children that the city children had felt sorry for them because they lived in the country. They appreciated the joke and each child wrote a letter telling these Chicago children how nice the country is! One girl made a pine leaf mat and several others gathered flowers which are peculiar to the South and made a scrap book. The Chicago children have promised to answer the letters. I think it will be interesting for both groups to have contact with each other."

Teaching Health Tactfully

One of the college students sent to the Southern mountains by the Church Extension Boards last summer reports: "I tried to teach as much about health as I could along with the rest of the program. I had a toy microscope with me which they enjoyed looking through. This was to give them the idea of germs being invisible to the naked eye. It was hard to say anything about flies and dirt tactfully. After all we were guests in their homes and did not wish to offend them in any way.

I had some health hero stories which I let them take home to read. M. taught her little primary children about health as much as possible too and had them color the little books of health put out by the Metropolitan Life Insurance Company. I had a whole box full of health material of the Metropolitan Life and various departments of the government. Pamphlets on such diseases as pellagra, measles, etc. and general books of rules of hygiene, also cook books, instructions for canning, etc.

One day one of the mothers came so I asked her if she wouldn't like to look at some of my books. She became very much interested and asked if she could have some so I told her she could have all she wanted. Just then another mother arrived and she helped herself to one of each kind. Some of the older girls took home a sample of each to their mothers until I was soon completely cleaned out. At church several women asked me for more booklets. One wanted a copy of 'Measles' because her oldest daughter's children had not had measles yet so they would need to know all about them! I was surprised that they accepted the material and seemed to believe in it to some extent. It shows that they really want to know what is best but have no way of finding out. I was all out of material so I sent for a whole complete set for this particular woman and asked her to pass it around.

"I'm not expecting that this will revolutionize their lives but if one family gets one good idea it will be worth all the trouble! One consolation is that in each family there is usually one who can read and reading material is so scarce that stray printed matter is more apt to be read there than it is in our homes where we have so much."

A Veteran Broadcasts

One of the pensioners of the Board of Ministerial Relief made a trip to Southern California last summer —and this is what happened to him: "One Sunday after church services, a party consisting of myself and three others, drove to Hollywood to attend an afternoon service at 'The Little Country Church' of Hollywood. This is a popular religious resort of radio fame. Josiah Hopkins is the preacher. He dramatizes the Old Fashioned Circuit Rider and the old style of country services in method and doctrine. He scarcely ever has fewer than 3000 in his audiences and all admitted by tickets. Well, upon this particular occasion, someone in my company, without introducing me to the preacher, and without my knowledge, made arrangements with him to call on me to make a talk. Seated at the rear of the tabernacle I heard him say, 'We are fortunate today to have with us a distinguished visitor from Kan-

sas. A minister who is 76 years old and having 40 years' faithful service in the active ministry but who is now an honored retired minister. As it is our custom to invite visiting ministers to have some part in the service, I will now ask him to come to the platform.' Imagine my feelings. I insisted there was some mistake. He surely did not mean me, but at that moment an usher took me by the arm and said, 'It's you he is wanting' and proceeded to lead me up the center aisle with the eyes of 3000 people upon me. He then placed me in position before the microphone and introduced me to the audience. The vast audience arose and stood until it seemed I had to do something to seat them, so I bowed as gracefully as I could under the circumstances and all sat down. I had to talk. I could never tell anyone what I said but all seemed to enjoy, either what I said or the apparent fright and embarrassment of the speaker. A friend of mine was at the time at the summit of Mount Wilson with a radio in his car and the next time he saw me he said he heard, and was able to tell me what I said. This is the first time that my voice was ever heard over the radio and the first time I ever spoke to 3000 people in one audience."

A New Beginning Without Moving

Archibald C. Best is the custodian of souls in Sublette County, Wyoming. The state of Connecticut could be placed within the boundary of this County leaving liberal border on all four sides. The railroad station is 104 miles from the County seat. Mr. Best is eternally on the go. A recent report suggests what he is and what he does. "I have now started my eighth year on this field. I decided last year that the seventh must be my last. I felt as if I wanted to make a new beginning where everything would be better and finer, but above all that I might profit by past failures and mistakes. But on Easter Sunday after three services in which the presence of the Master had made me very sure of God and God's will, I stood before my fourth congregation for that day and at its close, when about to receive two men into the fellowship of the Church, I was surprised and gladdened to see two other men come forward and express their desire to join with us. Both were ranchers with families and one held many public offices and is the largest taxpayer in the county. Their wives had no idea of their intention when they moved from their seats but thought that at the last moment they had rather shrunk from participating in the Lord's Supper which followed the reception of members. The next morning I said to one of the church members and an officer, 'Well, after last night's service and those four fine men desiring to join the Church I can do nothing but stay on for another year at any rate if the people wish it.' And so here I remain, anxious to faithfully shepherd my flocks. The first intimation of His seal and approval was a request from a small community 25 miles removed from the nearest church service to hold services in a recently constructed community hall and organize a Sunday school. This I heartily acquiesced in and now on each Sunday I have three services and two Sunday schools to attend to."

Preaching— Southern Style

As a result of two years in Student Summer Service Eben T. Chapman of Williams College has this comment to offer: "It was my chief difficulty at Antioch, since I went there to preach, to satisfy them along this line. They talk much of 'the preachingest man they ever heard' and 'powerful preachers.' Since I knew they did not think too much of my Northern type of preaching I began to discover just what they looked for in a preacher in the South. To do this I availed myself of every opportunity to attend services in other churches and to take careful notice of what came out in conversation. On the surface it seems they like a man that hollers and stomps and the casual observer would smile at the performance and stop there. But going beneath the surface one finds the people making high demands upon a preacher and looking for fine qualities in him. The South has much to teach the North and I resent with my Southern friends the condescending attitude the North does take in sending missionaries among these 'heathens' as they have been called on occasions. To be sure North is North and South is South but in many ways the South has retained better the faith of their fathers and is in many ways spiritually ahead of the North. What are some of the things the cotton planter looks for in his preacher? First he must speak with authority. The preacher must know the Bible thoroughly. Then he must be able to speak in such a way as to make people face their true selves and must touch and stir their souls. What the people seek is an explanation of the Bible and rightly so. The best sermon is a running commentary in simple terms. The preacher to reach his audience must be an actor. This fills the people's desire for entertainment and has great value in making the message graphic. It holds their attention. I must confess the Southern churches need some better, more skilled actors, though. The preacher cannot read his sermon or even use notes. The messsage must come from the preacher's heart.

Program Pointers For The Pilgrim Fellowship

By Harry Thomas Stock

The fast growing interdenominational movement, "Christian Youth Building a New World," has adopted nine projects for emphasis during the next two or three years. These become a basic part of the program of the Pilgrim Fellowship. In planning the young people's program for 1935 local leaders will do well to take account of the following enterprises. Some material is now available (as indicated); a Handbook, containing outlines for all nine, is expected sometime during March.

1. Developing a program of personal religious growth. (Study Kirby Page's suggestions in his *Creative Living*.)

2. Helping others to be Christian. Such a project of study and of personal evangelism may culminate just before Easter.

3. Assisting in bringing about World Peace. In addition to current articles, the following booklets are recommended: *The Peace Primer* (10 cents), *Syllabus on War and Peace*, T. A. Green (15 cents), *Proposed Roads to Peace*, R. N. Fagley (25 cents)—from Dr. F. L. Fagley, 14 Beacon St., Boston, Mass.

4. Working to help solve the liquor Problem. The best new publication is *The Liquor Problem*, by Amy Blanche Greene (25 cents from the Pilgrim Press, published by the Methodist Book Concern).

5. Helping build a Christian economic order. The following are recommended: *What Can We Do about the Depression?*, O. M Geer (Judson Press, 25 cents), *What Can We Do about Poverty and Wealth?*, Roland Wolseley and John Irwin (Methodist Book Concern, 15 cents), *We Are the Builders of a New World*, edited by H. H. Moore (Association Press, $1.50). From the Pilgrim Press.

6. Providing a constructive use of leisure time. This includes a study of the movie problem. Overstreet's, *A Guide to Civilized Leisure* (W. W. Norton, $2), and *Our Movie Made Children*, H. J. Forman (Macmillan, $2.50), provide excellent resource material.

7. Being Christian with other racial and cultural groups. Use: *Out of the Far East*, A. A. Hunter (Friendship Press, 60 cents), *New Relationships with Jews and Catholics*, Lucy Gregg (Association Press, 25 cents), *Blind Spots*, H. S. Leiper (Friendship Press, 60 cents).

8. Preparing for marriage and home life. For young people to read and discuss: *Youth and the Homes of Tomorrow*, E. T. Dahlberg (Judson Press, $1); for leader's resource, *Thinking about Marriage*, Roy Burkhart (Association Press, $1).

9. Developing a Christian Type of Patriotism.

An Answer to an Inquiry

By Buell Gallagher

IT is curious how easily one can be misunderstood. *Not believe in Missions?* My father was a home missionary pastor; my sister died in the foreign service; I began my work in mission churches in South Dakota; I am now giving everything I have to a piece of missionary work. It is *because* I believe so strongly in the missionary enterprise that I want to see it given a *real* chance. An adverse social situation stands in the way, militating against religion, at home and abroad. I want religion to have a *real* chance. I want the Church to have the active co-operation (rather than the active opposition or the lethargic indifference) of those who by controlling economic and sociological processes and directing these processes into sub-Christian or anti-Christian realms practically negate the work of the Church at home and abroad. Not believe in Missions? Believe me, Sir, I believe in them so heartily that I want to make them more effective. I want the Church militant to replace the Church dormant.

As to the established Boards—once again I am at a loss to understand why anyone should feel that I am critical or antagonistic. No one would claim that the Boards are perfect—least of all those who are in positions of responsibility in them. But certain it is that, imperfect though we are, the Mission Boards are by far the best tool we have at hand for doing the job. The creation of the Council for Social Action as a coördinate and coördinated part of the missionary outreach of the churches will probably strengthen the total impact of the Christian churches upon a hostile and pagan world; but

nce again, it is not a question of discarding old nachinery and tools—these tools we already have nay need sharpening if we are to do our job; and I, or one, am ready to do my turn at the grindstone vhile wiser and older heads direct the process. I am lad you call me "a dyed-in-the-wool missionary." The friends who "heard me at Oberlin" didn't hear ll the speeches I made there, I know; for in one of hose speeches I specifically pointed out that the oming of the new C.S.A. meant that a lot of young ministers (of whom I was *not* one) who had lost interest in Missions would now be forced to rally to the standard of an awakened Church. Like an army with banners, we are ready to carry on our total campaign, and while I am a top sergeant in one of the companies, detailed for special work in the Southern Front, I am heart and soul for the whole enterprise. That's why I fought, and fought hard, at Oberlin to make the C.S.A. part of the *total* picture, rather than a separate and distinct entity.

Reading Plans

By Mantie R. H. Brown

WHEN a shrub sends out a luxuriant growth, we assume that the roots have extended down to a place where the soil is rich with nourishment abundant. Such a shrub is satisfying to the eyes and souls of those who watch over it. We have a healthy plant growing in our fellowship whose botanical identity is termed "The Reading Plan" and there are several species!

Among our church people there is an evident interest in purposeful reading. By this, I mean a desire to acquire factual information which assists one in serious thinking and helps one to develop a Christian opinion. More and more within our church family we are finding a growing sense of responsibility for holding Christian opinions and the reading plans are prepared for such a constituency.

So far as we are informed, seventeen states have prepared individual reading lists which are kept up to date by careful committees. In addition to this, the Mid-West Regional Office has a list which is used by a number of states. The Congregational Education Society also publishes annually a graded list of books in the field of missions and world-friendship. Most of the lists are issued in leaflet form while several are published in the columns of the state papers.

An interesting characteristic of these lists is found in the items which indicate the sources from which the books may be obtained. A number of the state offices are building up lending libraries, season by season, to add to the helpful service rendered to the churches in the respective conference, especially to churches located in towns where either no public library exists or where funds are so limited that titles especially interesting to church people cannot be provided. Many churches are maintaining libraries and some others are just beginning to accumulate books for such a purpose.

The travel libraries of the Department of Missionary Education and World Friendship (now numbering 76) are used extensively. One distant state says in its recent bulletin: "Dr. Lobingier is sending us new books in exchange for the old ones for the travel library. Several of the churches have enjoyed having this literature in their midst for a few weeks. Would you like to have it?"

The American Board Loan Library and the Congregational Library at 14 Beacon Street, Boston, offer their collections of books to borrowers living at a distance. In the former case the borrower pays transportation both ways; in the latter case, one way. Both of these libraries offer titles which are valuable to church workers and which frequently are not found in public libraries. The Regional Office at 19 South LaSalle Street, Chicago, follows a similar practice.

While the educational motive prompts the preparation of these reading plans, clever committees and librarians employ stimulating presentations:

"Softly I closed the book as in a dream
And let its echoes linger to redeem
Silence with music, darkness with its gleam.
That day I worked no more. I could not bring
My hands to toil, my thoughts to trafficking.

A new light shone on every common thing
Celestial glories flamed before my gaze.
That day I worked no more, but to God's praise,
I shall work better all my other days."

Some lists urge to action:

"Read and you will know,
Know and you will love,
Love and you will serve."

Others invite the reader to new adventures:

"A new pair of eyes to see,
New feet to go afar,
New wings to fly with, safe and free,
That's what books are!"

Some call for self-examination:

"Ask yourself what you are doing in your reading and in your consequent thinking. You cannot see the signs in the heavens if you are reading only that which is written in the dust."

Some challenge you to find luxurious independence:

"Suppose there were no books!
No books to read, no cozy nooks,
No books to fill the hungry mind
And teach the art of being kind.

"No books to while an hour away,
To link today with yesterday;
No books to charm us for awhile,
To bring a tear or lure a smile.

But there are books, praise God above!
If we have books and we have love
We can dispense with other things—
'Tis books, not crowns, that make men kings."

Whatever the atmosphere of the introduction, the lists are all broad in scope and encourage readers to increase their fund of knowledge that every act of decision in an individual life may be a Christian act and that every opinion expressed may escape the tyranny of prejudice and be a valuable opinion. Quite generally, the lists are classified under such headings as devotional, religious, education and child training, Christian citizenship or social service, World Friendship, fiction, and general literature. Four of the states use their lists as a contest plan to win recognition for work done. Three others have a plan for reporting the number of readers and the number of books read. The remaining ten states merely send out an annual list but they are sure it is used because requests are received about the time new lists are due for distribution.

There is certainly no good reason for the Congregational-Christian people to fail to qualify as readers. The door of opportunity stands wide ajar. The crying need of our generation is for readers and thinkers. Platitudes will not answer the questions we must face. A good reader may become an effective thinker. Sow your seed today and let a reading-plan shrub thrive in your fertile soil!

Negro Americans—What Now?*

Review by George Luther Cady

ABOUT a year ago Dr. DuBois, one of the almost unequalled and certainly unsurpassed intellectual leaders of the Negro race, gave an address at Fisk University which startled not only the Negro but the white race as well.

He there advocated the complete segregation of the Negro in America. It was a counsel of despair. He said that they had not been able to gain their rights; they had patiently worked and slaved, had been patriotic and aspiring, and yet were almost completely set apart in the American business, educational, and social life. Very well! Let us admit it and go our way and build up our own social life and minister to ourselves and ask nothing further of the white race.

However much one may know that this way out is not possible, that no race can set apart its own social, political and educational life, within the borders of another race, one must realize that there is much to justify such a spirit of defeatism.

There has just issued from the press a reply to this from one who has already earned his place as Dr. DuBois' equal, not only as the leading poet of his race, but also as a student of social and political principles.

James Weldon Johnson, now a member of the faculty of Fisk University, has in a little book of not over one hundred pages stated his objections and shown the way out of this dilemma. He has written it for Negro eyes alone and disclaims any intention of reaching the white race, but I fancy there is as much food for thought for us as for his own people.

When he declares: "I have frequently noted that with many white uplifters, the Negro is all right until he is uplifted," it is a good straight punch in the solarplexus which may be as salutary as it is un-

**Negro Americans—What Now?*, by James Weldon Johnson. Viking Press. $1.25.

comfortable. And when he recommends that the Negro colleges should establish an extension course for white people to make them acquainted with the real Negro, he strikes at the main trouble with this race problem.

He suggests that each educated Negro should take one ignorant white man to educate by sending clippings about what the Negro is doing and making him acquainted with the achievements of Negro Americans.

The fact is that the white man is much more ignorant about the Negro than the Negro is about the white man. Dr. Ashby Jones of Atlanta once said: "We Southerners say that we know the Nigger. We do, but we do not know the Negro." That is equally true of the white contingent that winters in Florida. I have quite a long list of very pious people in our Congregational churches which I should like to recommend for matriculation in such an extension course!

The author very swiftly punctures the claims of some of the panaceas offered by modern agitators. He points out that if all the Negroes should go over to the Communistic party, they would still be in a mournful minority and "every Negro's dark face would be his party badge, and would leave him an open and solitary prey to the pack whenever the hunt might be on. And the sign of the times is that the hunt is not yet to be abandoned."

He, however, believes that the way of Fascism is even more dangerous: "Most of us, it is true, have for long years lived in the Fascist South; so it is hardly possible that we could fare worse under a national Fascist government. That may not be true as to other minorities. We should oppose with our utmost strength any encroachment of Fascism for we have both a practical and moral obligation to do all we can to defend the rights of other minorities, as well as our own."

That is a high and generous note to strike by a member of a much thwarted minority when all minorities are struggling against arrogant majorities everywhere.

It is refreshing to hear him say, in summing up the agencies and forces which Negroes have at hand for their future struggle: "The Negro church is the most powerful and potentially the most effective medium we possess," when so many of the intelligentsia of his own race have turned their backs on the church. No one could more coldly or effectually describe the faults of the Negro church than he, and yet in spite of it he still clings to the church as the first among the agencies for the future.

"No one, no matter what may be his attitude toward religion, can fail to be interested in the astonishing history of the Negro church, if he will become familiar with it; and once he is familiar with that history, he will be compelled to acknowledge the vital work which the church has accomplished."

Unlike many of the agitators of the day he spends no time in calling the white man names or in pepping up the self-pity which most underprivileged peoples so easily and comprehensibly fall into; instead, he calls upon his people for greater courage and greater persistence in achieving that worth which in the end must achieve their rights.

It is in the realm of labor and business that he touches the most vital issues of his race. "There are no more traditional Negro jobs. Any job is a white man's job, from the bootblack up or down.'

Secretary Cady and His Clan

The genial George is as vigorous *against* race-suicide as he is *for* race justice.

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With the approaching new year we are again reminded of the clubbing offer extended to our readers in 1934, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists and Christians are interested, and to extend more widely the reading of these excellent periodicals, and further, to save money and bother for the individual subscriber.

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Negroes have been driven out by white union laborers from jobs which a few years ago the latter would not touch with a ten foot pole.

"Over and over the door is shut in our faces, not because there is no work, but because we are Negroes. Organized labor holds the main gate of our industrial and economic corral; and on the day that it throws open that gate in realization of the truth that the cause of white and black workers is one, there will be a crack in the wall of racial discrimination that will be heard around the world."

He cautions the radicals of his race with a very keen bit of analysis: "There is an inherent weakness in the temperament of the radical which is not generally perceived. Through it as through the temperament of the man of bravery, there runs a streak of cowardice. The man with a reputation for bravery lives in constant fear that at some time he may not appear in the eyes of his fellowmen to be making a brave enough show; the man with a known name for radicalism may live in constant fear that at some time he may be deemed by his comrades to have acted conservatively. The man who feels he must take risks when no risk is warranted, may make a heroic soldier but he will not make a good general. The man who feels he must be a radical, whether the situation demands it or not, may be a stimulating force, but he will not be a wise leader." It easily occurs to one that the Negro race has no monopoly of that kind of a radical.

It is, however, in the last few paragraphs that he pours out his soul for himself and for his race. Such a call to self-respect, such a challenge to high-minded spiritual integrity and such a declaration of independence, not only for himself but for all exploited minorities, has seldom been written:

"In the situation in which we are thrown, let each one of us, let the whole race, be ceaselessly on guard against the loss of spiritual integrity. So long as we maintain *that* integrity we cannot be beaten down, not in a thousand years. For instance, we suffer the humiliation of Jim-Crowism; but we are not vitally injured so long as we are not Jim-Crowed in soul.—This is a struggle in which time after time we are compelled to yield ground; let us never yield ground spiritually.

"The pledge to myself which I have endeavored to keep through the greater part of my life is:

"I WILL NOT ALLOW ONE PREJUDICED PERSON OR ONE MILLION OR ONE HUNDRED MILLION TO BLIGHT MY LIFE. I WILL NOT LET PREJUDICE OR ANY OF ITS ATTENDANT HUMILIATIONS AND INJUSTICES BEAR ME DOWN TO SPIRITUAL DEFEAT. MY INNER LIFE IS MINE, AND I SHALL DEFEND AND MAINTAIN ITS INTEGRITY AGAINST ALL THE POWERS OF HELL."

Publications

Commission on Missions

Our Year Ends—What Will the Record Be? An enclosure leaflet urging remittances before January 10. 4 pages.

What Pastors Are Saying About the Cent-a-Meal Plan. 4 pages.

Bridge to Brotherhood. For distribution to those who have Cent-a-Meal boxes. 6 pp.

Educational Society

The Church and Higher Education. Address by Jay T. Stocking delivered before the Seminar on Christian Higher Education at the General Council of Congregational and Christian Churches, Oberlin, Ohio, June 28, 1934. 12 pp.

(*Continued from page 12*)

The whole theory of life and death of the Ovimbundu is bound up with superstitious beliefs, and religion might be termed a form of animism with everything invested by a spirit and with these spiritual forces, for the most part unfriendly, controlling their lives. Dr. Hollenbeck, because of his years of experience and study, understands these intermingled forces and can therefore help with intelligence where help is needed.

Witchcraft still has its place of importance. "We went down into a new district just before I left for furlough," said Dr. Hollenbeck: "a district which had never before been visited by a missionary, and found much sickness. They told me, 'We have tried what the native doctor suggested and found we were just wasting our money and getting no benefit from it.' They asked us for help and we sent one of our young men down there."

A medical chicken yard has an interesting sound, but it doesn't mean that the doctor gives pink pills to pale pullets. It does mean that when a sick person cannot pay the small nominal fee, he can, for the sake of his own self-respect, bring chickens or eggs. He can bring vegetables too; fruit and vegetables are stressed as foods and the mission station has a garden where the right kind of things to eat are planted. There is a lot to be done in this matter, because taboos and superstitions are thoroughly tangled up with what people eat or don't eat, and these have to be slowly worn down. Indeed, each tribe has a tribal diet.

The native church, which is entirely self-supporting, is pushing ahead in an amazing way in spite of unusually great difficulties, reported Dr. Hollenbeck. The church there means something to these people. They have respect for the disciplinary functions of the brotherhood. If you have an extended argument with your wife or steal even a trifle from your neighbor, see where you come out! Right up before the Church Council. There is no deadwood apparently in the membership lists of the Ovimbundu church.

Lest anyone think this severity is something taken over from the missionaries, may it be said that the native church goes far beyond anything the missionaries would dream of suggesting in the matter of calling recalcitrant brothers and sisters on the carpet. Much of this idea originates undoubtedly in the old tribunal customs where the individual is subject to strict tribal control.

The Hollenbecks are in America on furlough now. They brought back some films of their work and are showing them in the churches.

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Furnishings for these new rooms are urgently needed. We ask the friends of these missionaries to share in the expense of furnishing and making comfortable these new accommodations. Sixteen hundred dollars is needed. If you desire to provide the cost of a room or some specific article, write Mrs. James L. Barton, Chairman of the Board of Managers, Longwood Towers, Brookline, Mass.

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This, That and the Other

The Alice Kyle Memorial

In the new Christian Literature Building in Shanghai, China, is a room furnished by part of the gifts from friends of the former Editorial Secretary of the Woman's Board of Missions. On the wall is her picture and a tablet bearing the inscription:

The Alice Kyle Memorial Room
Dedicated
to the
Promotion of Christian Literature
for
Chinese Women and Children
in memory of
Alice Kyle

The room is used as a rest room and committee room. By vote of the American Committee part of the Memorial, which amounted to $1,173.90, is used for publishing books for Chinese women and children. Each of the two volumes already issued contains Miss Kyle's picture and a sketch of her work. She had served as treasurer and chairman of this Committee on Christian Literature for Women and Children in Mission Lands, and had special interest in its work in China.

Bread on the Waters

At the Kumiai National Council —the fiftieth—held October 5–8 in Kobe, Japan, the members of the Board of Directors were asked to arrange for personal visits to churches and their members injured by the recent typhoon. The expenses and gifts of money were met by a special collection and previous funds sent in to headquarters. The very first gift received after the storm was from the Hakodate Church which had been generously treated in its time of trial last spring.

Kobe College Helps Typhoon Sufferers

The salt wave did more harm to urban property and suburban farms near the college than did the ferocious wind. The flooding of drains and wells and cesspools brought about unsanitary conditions, which were increased by the soaked and rotting *tatami* (the straw mats an inch thick used as floor coverings) piled in the streets with other rubbish—it was estimated that a million and a quarter of these were ruined.

Kobe College students, faculty and employees, writes **President Charlotte B. DeForest,** immediately raised a community chest, and from it distributed 475 Yen. Then, about a hundred volunteered for a day's personal work (on Saturdays, Sundays, and holidays) in Christian settlements or day nurseries in the desolated neighborhoods, and the Homemakers' Class in Child Care was required to take individually a day of work in such a field. The girls also collected clothing to send. "This great people is recovering with the same earnestness as in 1923 from what may prove to be an even greater economic loss than that caused by the earthquake," adds Miss DeForest.

The Sachikela Council

The station Council of Sachikela, West Africa, is made up of the pastor, a teacher, chosen by his colleagues, two students chosen by their mates, the medical assistant, the head agriculturist, the head carpenter, the house mother of the girls' school, and the proprietor of the boys' dormitory. This Council meets with the mission group to discuss all matters of station policy.

A committee from it arranged the contract for new cottages planned for the girls, and secured the furniture and equipment. Twenty-five dollars spent in consultation with the Ovimbundu is worth more to him than fifty spent *for* him, and the Council is raising locally a large part of the funds it is dispensing.

In Rhodesia

The Rhodesian Conference has been unique in its inclusion of all missionary bodies in Rhodesia and especially helpful in presenting a solid front to the Government on native matters, writes **Rev. John S. Marsh** of Mount Silinda. A significant development this year is the formation of a Committee on Co-operation to carry out many of the findings of the special conference with John R. Mott.

Trends at Pasumalai

The total enrollment of the high and training and trade schools has been gradually increasing—912 this past year—and the increased enrolment is largely Hindu and Moslem. The number of boarders is increasing, as parents appreciate more and more the home for their children where they are surrounded twenty-four hours a day with a wholesome religious environment; there is no caste or communal distinction. Girls are increasing in numbers and in participation in school affairs, and eight of the forty-five teachers are women. More boys are working to earn part of their expenses, and work is being looked upon more as a privilege. An ever larger portion of the financial support is coming from Indian sources and during the

ast year Pasumalai has become
horoughly indigenous in its man-
gement. Thus writes **Manager**
loyd Lorbeer.

Memorial for Miss Howland

The Morning Star of Ceylon
rinted in its columns an account
f the memorial services for Miss
usan R. Howland, who had been
or forty years principal of the
Jduvil Girls' School. One was
eld in the Uduvil Church. Spe-
ial hymns were sung by the
Jduvil girls and the Inuvil nurses.
Rev. John Bicknell spoke of
Mother Howland" as one of
God's own elect, who had wholly
onsecrated herself to the service
f the Lord. Mr. J. V. Chelliah
poke of the valuable work she
ad done for the Christian com-
nunity—particularly her evan-
elistic work. Rev. R. C. P.
Velch, President of the Jaffna
Council spoke in glowing terms of
er humility and purity of heart
nd the interest she took in all
he churches in Jaffna.

The other service was in the
Methodist Church in Colombo.
More than half of the women
nembers of that church had been
Miss Howland's students at Udu-
vil; several men members were
hankful that their mothers had
een her students. A message,
onveying the sympathy of the
Tamil Christians in Colombo was
ent to her brother, Rev. John
Howland, in California.

Christian Versus Government Schools

In an address awhile ago by
Professor C. H. Chuang of the
Chekiang Government University
efore the Council of Higher
Education, he said, in substance,
hat one of the greatest handicaps
n the government system of
ducation has been the extra-
ordinarily high turnover in leader-
ship; educational authorities in a
province often changing com-
pletely with any change of govern-
ment. He thought that in these
days of transfer of administrative
authority, missionaries were in-
clined to step farther out of the
educational picture than was wise.

The strong points of Christian
schools as compared with govern-
ment schools were: the school
atmosphere, including the better
environment and the spirit of
co-operation; the extra-curricular
activities of a service nature; the
keenness for athletics and physical
education; the teaching of Eng-
lish. Where the Christian schools
were inferior to the government
schools was in the teaching of
Chinese. **Rev. Earle Ballou** of
Peiping took notes at these sessions
in Shanghai.

China Colleges Conference

On January 1, 1935, meetings
of this Conference will begin in
greater New York; on the 13th in
Boston; on the 20th and 27th in
Syracuse and Rochester. Among
the visiting speakers from China
are President Ching-Jun Lin of
our own Fukien Christian Univer-
sity in Foochow and Vice-Presi-
dent N. Gist Gee of Yenching
University.

President C. A. Barbour of
Brown University, President Ellen
Fitz Pendleton of Wellesley Col-
lege, Dr. Robert E. Speer, and
Mrs. John H. Finley will also
speak, and in each community
visited those resident who have
had experience in China—as Mr.
Philip A. Swartz of the Federal
Council of Churches and Miss
Eliza Kendrick of Wellesley, will
be added to the program.

Meetings were held during No-
vember and December in ten
other places in Southern and
Western states.

President Lin of Fukien

What Dr. Dan F. Bradley of
Cleveland says in his *Pilgrim
Church Messenger* (November 21)
with reference to the visit to
America of President C. J. Lin
of Fukien University, Foochow,
China, is something that many
pastors and other members of our
Fellowship have been saying in
recent weeks as this Christian
educator has been addressing vari-
ous groups throughout America.

His visit "reveals a tremendous
opportunity for Christian educa-
tion in China." . . . "President
Lin and his wife are American
trained Chinese and their univer-
sity which is backed up by Con-
gregational, Presbyterian, Metho-
dist and Episcopal Mission Boards
is one of half a dozen such institu-
tions. The significant fact is
that the Chinese are themselves
taking over the teaching in these
universities to an increasing ex-
tent. Thus in Fukien University,
of 30 members of the faculty, 27
are trained Chinese." . . .

"In an address to Congrega-
tional ministers last Monday, Pres-
ident Lin spoke of the critical
situation in China as it moves
from the traditions of several
hundred centuries to modern ways
of life. Industrially, handcraft
must give way to the machine;
the old patriarchal family life of
the village is no longer adequate
to meet the aspirations of the
young people; nor does the ancient
philosophy satisfy the new intelli-
gence. The Chinese are hos-
pitable to the new ways of the
West, and are eager to make use
of all that the modern world offers.

"The Christian church is now
established in China to stay.
But it is adjusting itself to Chinese
trends. Thus it is indifferent to
denominations, presented by the
various American and English
group churches. It is not inter-
ested in theological and doctrinal

controversies. And for that reason is turning for leadership to Chinese rather than foreign teachers and preachers. It seeks to emphasize the teachings of Jesus, and to follow his way of life. It is eagerly supporting an educational program that shall prepare leaders for the nation."

A Near East Pastor

Rev. Garabed Harootunian, who died last August in Beylan, Syria, had served all together eleven years as pastor at Aleppo, doing an immense amount of routine and administrative work as head of the Protestant community, sharing in the oversight of the aided churches, in the re-establishment of the College and the establishment of the bi-weekly publication of the churches, and urging, just after the war, the erection of the new building of the Emanuel Church.

Before the war he was pastor for thirteen years at Marash, served the church at Hadjin for two years, studied at Oxford, England for three years, and was on the faculty of the Marash Theological Seminary for the same length of time. He had taken his own theological course there after his graduation from Central Turkey College at Aintab (now Aleppo College) having worked hard for his schooling, left an orphan when a small child as he had been. His own son recently became a member of the faculty of Wellesley College.

Though he left the pastorate two or three years ago, he had since been on important committees and was the responsible manager of the *Nor Avedaper*. He had been a good friend to the black Malagasy soldiers from the French Colonial Troops, baptizing some of them, using their own Malagasy formula. They sorrowed for him as for a father.

Personals

Mrs. Louise Gliem Fisher, R.N., of St. Clair, Michigan, an alumna of the Battle Creek School of Nursing, sailed with Miss Lillian Picken in November for Satara, India, where she will serve as an associate missionary for one year, looking forward to a possible extension of this term. Her husband, Henry Wellen Fisher, died in January, 1934.

Miss Caroline Goodsell, daughter of Rev. and Mrs. Fred Field Goodsell, went out last summer to Merzifon, Turkey, to teach in the Girls' School there, and now announces her engagement to Richard Bonsall Smith, who is teaching in the Boys' School, Talas.

Rev. Arthur O. Rinden on returning to Diongloh, China from furlough found the situation there much improved, quiet and peaceful, with a personal representative of Chang Kai Shek in the place. The mission school had improved, due to the splendid leadership of the principal, who is also as active in the church work as in the educational.

Miss Florence A. Floyd, transferred from the Foochow Mission to the Near East Mission, arrived in Saloniki, Greece on September 10, and has made a deep impression on the staff and students of the Girls' School there: a delightful associate and efficient teacher.

Rev. Frank Cary of Otaru, Japan, in a pamphlet, *The Lighter Side of History*, has brought together brief articles on such subjects as Japan's first ambassador, the first Japanese newspaper, the opening of Osaka, and a number of humorous anecdotes. He has also reprinted in another pamphlet, *Only Forty Years Ago*, a series of articles first published in November and December, 1933, in *The Japan Chronicle*.

MR. MCCALL

Rev. and Mrs. Clarence Field McCall arrived late in November from Japan where they were stationed at Niigata. They began their work in that country in 1908 under the United Christian Missionary Society (Disciples of Christ) but in 1930 were appointed missionaries of the American Board. His contacts with the Japanese have been varied. At the request of several Buddhist priests, his friends, he has given lectures on social questions such as temperance, on religion, on tuberculosis prevention, on American farming, and has given illustrated talks on the "Life of Christ" in Buddhist temples.

Miss Margaret Dow of Peiping, China, Worthy Matron of International Chapter No. 1 of the Order of the Eastern Star, attended as its representative the Triennial Assembly of the Order in Tampa, Florida, November 18–23.

Professor Loutfi Levonian of the Near East School of Theology in Beirut, Syria, gave last summer a course of lectures at the Newman School of Missions in Jerusalem, and lectured for the public two evenings of the week.

Miss Fuller

Miss Edith J. Fuller arrived from Mt. Silinda, Africa, just in time to spend Thanksgiving Day in the home land—if you could call America her home land, since she was born in Mt. Silinda and spent her childhood there, her parents being the American Board missionaries Mr. and Mrs. Columbus C. Fuller, recently retired from active service. As they are now in California, daughter and parents could not spend the day together. Miss Fuller has been nurse in the Mt. Silinda Hospital and has had the difficult task of preparing her own simplified handbooks for her classes in midwifery, surgical nursing, medical nursing, child care, bacteriology.

Rev. Albert J. Saunders, of the American College, Madura, India, as Secretary of the South India Board for Higher Education, has been visiting colleges and holding conferences in continuation of the Lindsay Commission Report. He is also a Councillor of the Madura Municipality, and is working on a committee to improve conditions in housing, health, recreation. Mrs. Saunders acts as matron of the girls in the College and as conductor of the choir.

Miss Alice J. Weir, formerly of Johannesburg, who taught at Inanda Seminary from September 1, 1933 to May 1934, then went home to England, returned to Johannesburg on October 4, at the call of the Committee of the Helping Hand Club. She will work for it for a few months. Then, it is hoped that a Home for Non-European Delinquent Girls will have been started, and she would be just the one to take charge of it. Mrs. F. B. Bridgman is heading a committee to establish such a refuge for girls, mostly under eighteen, for whom there is now no place but the jail. The Town Council has granted £100 a year towards a house and the Government has practically promised a subsidy.

Dr. Lawrence

Dr. and Mrs. William T. Lawrence of the East Africa Mission, who arrived in America the middle of December, were given before their sailing from Africa on October 14 a farewell tea by the neighboring Colonials. Seventy people were present, including missionaries, some of them coming from thirty miles distant to pay their respects to the couple and express appreciation of their untiring service and hospitality to the people of the district. It was a touching occasion. A purse was presented to Mrs. Lawrence by Mrs. Odendaal, one of the oldest residents in the vicinity.

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Mrs. Lan-hua Liu Yui, Dean of Women, Cheeloo University, Tsinan, China, has met a great grief in the loss of her little girl, Hua Ching. Our readers may remember the pictures of "Our Little China Doll" on page 386 of the December, 1933 issue. Her mother studied at Oberlin and Columbia and spoke in many churches in America. The little three-year-old was "one of the campus flowers," writes Miss Luella Miner. She lay "with a look of restful peace in her dear little face. Clasped in a chubby arm a new and much-loved doll nestled near her face. Sixteen college girls carried the blue casket into the church, and in the midst of them walked Mrs. Yui. The chancel glowed with white and golden flowers, and as Dr. Stanley, in a voice thrilling with emotion read the many words in the gospels about little children, the glory seemed to be shining through those gates that had opened for the child. Some of our students sat in that church for the first time; they came from non-Christian homes where, if a little girl dies, there is no prayer, no ceremony of any kind. Why all of this excusing of students from afternoon classes, why all these flowers and this church full of people? How many lectures on the value of human personality could equal this simple, natural demonstration?"

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Yet not one in all these ventures
Tells us how to live correctly.
We are driven back to duty,
Which itself produces beauty.

By George A. Wilder, formerly of South Africa Mission

In Memoriam

Henry Winslow Hincks

Henry W. Hincks was a business man whose interests broadened steadily through the years. His father was a manufacturer of carriages in Bridgeport, Conn., where he was born on December 13, 1875. After graduating from Yale he entered the employ of the American Tube and Stamping Company. In 1910 he became associated with the brokerage firm of Hincks Brothers and Company of which his cousins were the founders. He continued with this connection until his death on November 12.

Mr. Hincks was a lifelong worker in the church, beginning in the North Church and continuing in the United Church after its formation in 1917. William Horace Day, the pastor, reports meeting a promising young executive in the city who said that one of the decisive influences in his life was membership in a Sunday-school class taught by Mr. Hincks. He took a lively interest in the people upon whom he called as a member of the Men's Invitation Committee of the church.

At the Omaha meeting of the National Council in 1927 he was elected a director of the Home Boards and assigned to the Administrative Committees of the American Missionary Association and the Board of Ministerial Relief. He was a faithful attendant at their meetings and gave close attention to their business. Only rarely did he speak, but when he did men paid attention.

In his private life he was very much a gentleman, and considerable of a scholar. His loyalties were unfaltering. His was a home in which the independence of both the parents and the three children was scrupulously safeguarded.

Ruth Pirie Clark

Ruth Elizabeth Pirie was born August 16, 1862, in Bourlen, St. Boswell's, Scotland, daughter of Rev. and Mrs. James Pirie. Her father had a pastorate for over twenty years in Scotland, in 1879 becoming a member of the Scotch Mission in Prague, Austria. Ruth Elizabeth studied in the Waldensian College, La Tour, Italy, and in Slaiserswerth, Germany, then taught at home.

On March 20, 1884, she married Rev. Albert Warren Clark, one of the three founders, a dozen years earlier, of the American Board's Mission to Austria. She aided him in his constant evangelistic work, his co-operation with the agents of the Edinburgh Bible Society, distributing the Scriptures; his efforts in opening the way for Y.M.C.A. work; he established the first legally organized Y in Austria in 1886. And that she was eminently successful as a home builder is proved by the fact that her children, in one way or another, have achieved honor and rendered service to humanity.

In 1918 war conditions obliged the Clarks to leave Prague. Dr. Clark continued active in Christian work, writing and speaking for Czechoslovakia and its people in Boston and its vicinity, and in this city he died suddenly on June 7, 1921. Mrs. Clark died in Herrnhut, Germany, on November 2, 1934.

Intercessary Prayer for January

Pray for the Foreign Missions Conference (January 2–5) at Garden City, N. Y.: that all interdenominational and union enterprises the world over may become an "integrated whole" in purpose and plan.

Pray for the Home Missions Council (January 7–11) at Philadelphia: that the new conception of the place and importance of missions within and for America may become universally experienced and a new enthusiasm for home missions aroused.

Pray for our new Council for Social Action: that its motives and aims may be understood, and that gathering many friends from among the laymen of the land it may go on from strength to strength.

Pray for the annual meetings of our churches: that renewed *religious* zeal may dominate the plans and programs for the year.

Pray that somehow the present study of Japan by our church people may serve the cause of permanent peace between America and Japan.

Pray for good results from the Moro-Christian Peace letter described by Dr. Laubach in this number.

Pray for church unity in the Philippines.

Pray for Gandhi and his task in behalf of the Untouchables of India; also for an auspicious launching of the new federated government evolved for that land.

Pray for the leadership of Rollins College (Winter Park, Florida) which begins on January 29 to celebrate its semi-centennial year.

Pray for each and all missionaries at home and abroad named in this issue.

Dr. William P. Merrill of the Brick Church, New York, and member of the Laymen's Appraisal Commission gives us a helpful thought on the petition "Thy will be done on earth as it is in the heavens." He says:

"How glorious this little earth of ours would be if the will of God were done here as it is in the heavens; if nations and races and classes lived and worked together as do the stars; if all the men and women on earth lived their lives and did their work as an orchestra plays or as the 'stars perform their shining.' "

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The Chronicle

Appointment

October 29. Mrs. Louise Gliem Fisher of St. Clair, Michigan, engaged as an associate missionary in Satara, Marathi Mission, India, for one year.

* * *

Furloughs Authorized

October 29. Miss Katherine Mix of the Marathi Mission, beginning in the spring of 1935.

November 13. Miss Oline E. Nicholson of the Marathi Mission, beginning in the spring of 1935.

* * *

Arrivals on the Field

September 10. At Izmir, Turkey Miss Harriet Yarrow, returning to the Near East Mission.

September 19. At Wai, India, Dr. and Mrs. Lester H. Beals, returning to the Marathi Mission.

October 00. At Fenchow, Dr. and Mrs. Walter H. Judd, joining the North China Mission after he had six years in the Shaowu Mission, China.

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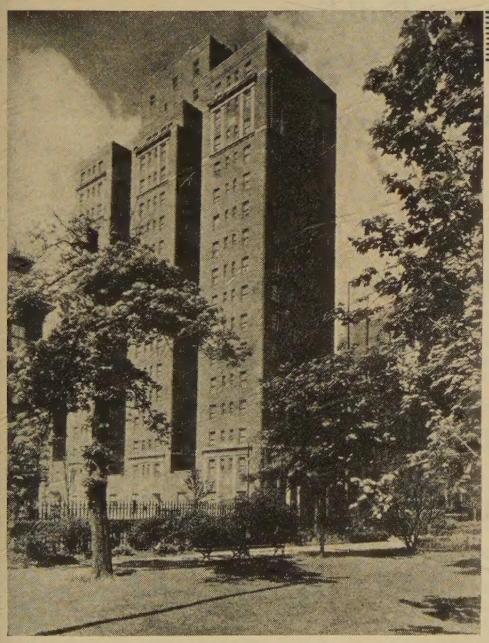

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ARRIVAL FROM THE FIELD

November 00. In New York, Mr. and Mrs. Paul C. Mitchell of Anatolia College, Saloniki, Greece.

November 25. At Los Angeles, Rev. and Mrs. Clarence F. McCall of Niigata, Japan.

November 27. In New York, Miss Edith J. Fuller of Mt. Silinda, Rhodesia, East Africa.

DEATH

December 22. Augustus Field Beard, D. D., in his fiftieth year of service as Secretary and Honorary Secretary of the American Missionary Association.

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The Pilgrim Memorial Fund is a permanent foundation, held in trust by the corporation for the National Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1933, $4,996,341.

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